Morando

The Tritameron of Loue:

The first and second part.

Wherein certaine pleasant conceites, vttered by diuers worthie personages, are perfectly discourſed, and three doubtfull queſtions of Loue, moſt pithely and pleaſantly diſcuſſed: ſhewing to the wiſe how to vſe Loue, and to the fond, how to eſchew Luſt: and yeelding to all both pleaſure and profit.

By Robert Greene, Maiſter of Artes in Cambridge.

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1587.

Henrye Gifforde Bellingam.

To the Right Honorable

Phillip Earle of Arundell, Robert Grene wisheth increase of honour, with the full fruition of perfect felicitie.



HE Emperour Domitian *(Right Honourable) made him nets to catch Flies, left happily he might be found idle.* Caligula *being wearied with weightie affaires, would (to passe away the time) gather Cockles. The* Persian *Kings sometimes shaued stickes.* Virgill *chose rather to reade rude* Ennius, *then to be found without a Booke in his hand. Time wisheth rather to bee spent in vaine toies, then in idle thoughts, the one driueth away fantasies, the other breedeth Melancholie.* Mercurie *vouchsafed once to drinke of* Philemons *Earthen pot.* Apollo *gaue Oracles at* Delphos, *as well to the poore man for his mite, as to the rich man for his treasure.* Philip *thought well of the water which a poore shepheard offred to him in a greasie Bottle: duetie bindes the Subiect to present, and courtesie the Prince to accept: in the one, will is an excuse, in the other, courtesie a bountifull reward. A*pelles *(right Honourable) presented* Alexander *with the counterfaite of* Campaspe, *the face not fully finished, because hee liked the picture: and I offer this pamphlet vnto your Lordship, not well furnished, because*

you are a louer of learning.

Zeuſis *painting* Triton, *drew onely his face, the reſt he hid with the tumbling waues of the Sea. And I ſetting foorth* Morandos *diſcourſe, ſhew onely his bare talke, the reſt I rudely ſhadow with an imperfect tale. The* Perſians *cauſed their Apes alwaies to maske in cloth of Golde, to couer their deformitie.* Timocles *cauſed his Popingay to perke vnder a Dragõ of Braſſe, that the portraiture might defend her from the* Vultures *tyranny: and I ſeeke to ſhrowde my ſimple woorke vnder your Honours winges, thinking one dramme of your Lordſhips fauoure ſufficient to fence me from the venemous teeth of thoſe byting Vipers, who ſeeke to diſcredite all, hauing themſelues no credite at all.* Achilles *made it not ſtrange to take a viewe of* Phidias *clowniſh woorke, becauſe it was the image of* Mars: *and I hope your Honour will vouchſafe to caſt a glaunce on this ſilie Booke, for that it repreſents the diſcourſe of diuers woorthie perſonages, although of it ſelfe, it is like* Zeuſis *counterfaits, which ſeemed at a bluſh to be Grapes, but being throughly viewed, were bare ſhadowed coloures. The Phiſitions preſcribe in their diet, that ſometimes bitter pils, doo as much profit the ſtomacke, as ſweete Potions.* Auguſtus *ſometimes would ſolace himſelfe, as wel with* Ennius *droſſe, as with* Maros *Golde: and it may bee your Honour paſſing ouer many learned workes, will at the laſt ſtumble at this fond toy, and laugh at as* Sigiſmond *did at the Pomegranate, not that he ſmiled, the fruit, but at the ſimple meaning of the man which preſented him with ſo ſmall gift. Reſting vpon this point, I commit your Lordſhip to the Almightie.*

Your Honours to command,
Robert Greene.

To the Gentlemen Readers Health.

Demosthenes (Gentlemen) alwayes sought to win the good will of the Senate, by vnfolding the equitie of the case, and I seeke to obtaine your fauour by appealing to your courtesie, hoping to finde you as readie to graunt me the one, as the Senate to graunt him the other. *Protagenes* found the more fauour in setting foorth his simple Pictures, in that hee did what he could, and I hope to finde the more friendship at your hands for this imperfect worke, in that I do what I can. Yet I know I shal be compared of some to *Damides* Parrat, which prated nothing but that she heard her maister speake. Well though some be Saua ge, all are not Satyres: though diuers be sturdie, all are not Stoickes. Let flearing *Sycophants* carpe at my want, yet I doubt not but curteous Gentlemen will account of will, and as it is follie to reiect the fauoure of the one, so it is fondnes to respect the friendship of the other. But to them that shall pardon my offence, and spare to spite at my fault, I wish them such prosperous hap, as they can desire, or I imagine: to the rest, I will to them as they wish to mee, and yet I bid them both farewell.

Robert Greene.

The Tritameron

of Loue.

THere dwelled in *Bononia* a certaine Knight called *Signior Bonfadio*, whose prowesse in martiall exploits, did not onely winne him wealth to maintaine his worship, but also honour to countenance, and counteruaile his substance: and immortall glorie as the onelie guerdon due for such a doubtie Champion. So that he was generally honored of all for his valerous magnanimitie, and particularlie loued of each one for his bountifull curtesie, being no lesse liberall to the poore to defend them from want, then couragious for his countrie to maintain them in weale. This *Bonfadio* shrouded thus vnder Fortune, and shrined vp by fame, tryed at last by proofe, which long before he had heard by report, that the stiffest mettall yéeldeth to the stamp, the strongest Oke to the Carpenters axe, the hard steele to the fyle, and the stoutest hart doth bow, when Nature bids him bend, that there is no Adamant such, which the blood of a Goate can not make soft, no trée so sound which the Scarabbe flye will not pearce, no Iron so hard which rust will not fret, no mortall thing so sure which time will not consume, nor no man so valiant which commeth not without excuse when Death doth call. The *Phenix* hath blacke pennes as well as glistring feathers, the purest wine hath his lées, the luckliest yeare hath his canicular daies. *Venus* had a Mole

in her face, and *Adonis* a scarre vpon his chin, there was sometime thunder heard in the Temple of peace, and Fortune is neuer so fauourable but she is as fickle: her prosperitie is euer sawsed with the sower sops of aduersitie, being constant in nothing but in inconstancie. *Scipio* escaped manie forraine broiles, but returning home in triumph was slaine with a tyle. *Cæsar* conquered the whole world, yet cowardlie slaine in the Senate. So *Bonfadio* hauing by his prowesse long preuailed against his foes, was at last most vnluckily slaine by his supposed friends. For as in an euening he passed through a blind lane of the Citie, he was sodainlie shot through with a pistoll, which murther was so secretly cõmitted, that ỹ. performer of so diuelish a fact could neuer be detected. But the report of this ruthles Tragedie being come to the earts of Ladie *Panthia* (for so was his wife called) she forthwith fell into such perplexed passions, and was so surprised by sodaine sorrow, that before the tale could be halfe told she fell down in a traunce, being hardlie brought again to life by the cõpanie. Yet at last being come to her self, after she had wept so long that the verie fountain of her teares was dried vp with continuall powring out of sorrowfull plaints, she then (womanlike) began somewhat to listen to the comfortable counsaile of her friends, and to apply to her sore that salue that might soonest mitigate her maladie. For through their friendlie perswasiõs very shortly she began to consider, that as to wish for an impossible thing was but a signe of small wit: So to sorrow without ceasing for that which could not be redressed did import but mere follie: the one being a foe to desire, & the other a friend to death. She therfore resting vpon this point, thought with most solemne Obsequies to celebrate her husbands Funerals, that both the sequell of her works might confirme her former words, and her teares be thought to come more of care then of custome. Wherupon she framed a verie sumptuous sepulchre, intombing her husbands bones with such pompous magnificence, that al *Italie* thought *Bonfadio* hap-

pie

pie for so good a wife, and her worthie of so good a husband. The Funerall finished, *Panthia* for a time liued more sorrowfullie being a widow then merilie being a wife, till at last seeing her mourning weed began to ware bare, she thought best both to cast away her outward coate and her inward care, wiselie waighing with her selfe that it is in vaine to water the plant when ỹ root is dead, to aske counsaile when the case is distruct, to wish for raine when the corne is ripe, and to sigh when no sorrow can preuaile. The Cedar trée remaineth without leaues but twelue daies, and the Date trées but seuen. *Cyrces* loue neuer continued aboue one yeare, and the tapers in the Temple of *Ianus* burned onelie but nine nights, the call of a Quaile continueth but one quarter, and a widowes sorrow onelie two monethes: in the one sad for her olde mate, and in the other carefull for a new match.

Panthia in this state hauing past this tearme (I doe not say with like affection) thought now she had a greater care and more charge being a widow then a wife. For she had by *Signior Bonfadio* three daughters, the eldest named *Lacena*, the second *Sostrata*, and the youngest *Fioretta*, all so adorned with beautie and indowed with bountie, so framed in bodie and formed in mind, each of them being both in outwarde complexion and inward constitution so singular, as hard it was to iudge which held the superiacie. *Panthia* placing all her felicitie in the exquisite perfection of her three daughters, sought to bring them vp so charilie and chastlie, that al men might like them for their beautie, & loue them for their vertue, imitating the good *Lapidaries*, which in the purest gold set the most pretious stone. While thus solitarilie and sadlie she past away the time amongst her children, *Signior Morando* a knight, who in his life time had oft serued in the wars with *Bonfadio*, betweene whom there had long beene a perfect league of amitie, willing to shew in the brood how well he loued the old bird, was so friendlie to *Panthia* as familiar with *Bonfadio*, comforting her as a desolate wi-

dolwne, and counselling her as his friends wife, driuen to the one by conscience, and to the other by curtesie. Seeing therfore she did wholy absent her self from companie, which made her dreame on sundrie melancholy motions, he did inuite her and her three daughters to a graunge house of his, seuen miles distant frō *Bononia*, whither also diuers gentlemen were bidden, thinking this the fittest meanes to driue her from her sorrowfull dumps. *Panthia* desirous to let *Signior Morando* vnderstand how greatly she did account of his curtesie, came at the day appointed to his house, where both she and her daughters were not onelie well welcome to *Morando*, but to all the rest of the companie. Amongst whom was *Signior Peratio*, *Messier Aretyne*, and *Signior don Syluestro*, with others, who sitting down to dinner and passing away the time with pleasant parle, it chaunced after dinner as they sat talking that *Signior Peratio* spied hanging in the Parler a Table most curiously painted: wherin both the sea and land was most perfectly pourtraied. The picture was of *Europa*, the sea of the *Phenicians* and the land of *Sydon*: On the shoare was a beautifull Medow, wherein stood a troupe of daintie Damosels: in the Sea a Bull, vpon whose backe sat a Dame of surpassing beautie sailing towars *Candie*, but looking to the crew of her companions from whom by sinister meanes she was seperated. The painter by secrete skill had perfectly with his Pensill descyphered the feature of their faces, as their countenance did seeme to importe both feare and hope. For seeing their peereles Princesse a praie to such a prowling Pyrate, they rusht into the seas (as willing to be partakers of their Mistresse miserie) as far as feare of such feareful surges would permit them, but pushed backe with the dread of present daunger, they stood bewing how cunningly & carefully the Bull transported his charge: How *Europa* araied in purple roabes sat securely and safely holding in her right hand his horne, and in her left his taile. About him the *Dolphins* seemed to leape, the *Syrens* to sing, and *Triton* himselfe to triumph.

umph. *Cupid* also in the forme of a litle boy was there most curiouslie painted, hauing his wings spred, a Quiuer by his side, in one hand a flame of fire, in the other a chaine of gold wherwith he drew the Bull as by constraint, and turning his head towards *Iupiter* seemed to smile at his follie, and to despise his deitie, that by this meanes he had made such a straunge Metamorphosis.

Signior Peratio hauing long gazed on this gorgeous picture, both praised his perfect skill that had so cunninglie made a counterfait of Nature by arte, and also musled at the force of Loue that had by conquest caught so worthie a Captiue, that at length as one forced by affection he sighing said: O Gods that a childe should rule both the heauen, the sea and the land.

Don Siluestro seeing *Peratio* so sodainlie passionate with the view of a simple picture, taking occasion herupon to enter into further parle began to crosse him on this maner.

Why, how now *Peratio* (quoth he) doe you sigh to see *Iupiter* so fond as for lust to abase his dietie, or *Cupid* so presumptuous as by Loue to increase his dignitie, the one shewing himselfe worse then a man for his follie, the other more then a God for his power.

No sir (quoth *Morando*) you mistake his meaning, for it farer with him as with *Narcissus*, that was neuer in loue, but when he lookt into the water, or like the fish *Mugra* which onelie leapeth at the sight of the North starre: *Hiparchion* neuer saw anie musicall instrument but he would sing, nor he anie amorous picture but he must sigh, the one shewing thereby his affection to musicke, the other bewraying his passions in loue.

In deed sir (quoth *Peratio*) I remember *Sylenus* would alwaies lead his Asse in a string, that when he wart weary he might ride, and *Amphion* plaied euer best on his Harpe when he heard poore *Sthenens* blow on his Oten pipe: So sir you kepe me for a plaine song: wherupon to descant shewing your fine wit alwaies to be most sharp when you find

my dull head to be most grosse. But *Calchas* neuer prophecied dearth to the Grecians but when his own lands were barren, Nor *Tiresias* had neuer giuen a verdite against *Iuno*, but that he himselfe had beene once a woman. *Thrasos* age could not bereaue him of his parasiticall affections, neither was *Battus* a lesse blabbe being old then in his youth: The whiter the leekes head is the greener is the blade. The *Angelica* beareth seed alwaies when it begins to wither: drie sticks are soonest consumed with fire, and doating age soonest caught with fancie, deuining that of others whereof they themselues doe most dreame: but they follow the olde prouerbe, *Similes habent labra lactucas*.

By my faith *Signior Morando*, quoth Madame *Panthia*, if you haue pusht *Peratio* with ỹ pike he hath hit you with the launce: but it seemes he hath beene burnt in the hand, that can not abide to heare of fire. *Apollo* would neuer willinglie abide the noise of the Crow, because he had believed her too lightly. *Sylenus* was euer most angrie when any told him of good wine, because he would oft be drunke. *Peratio* likes not to be toucht where he is gald, nor to be accused so strictlie, when his conscience feeles the crime: and yet I goe too farre, for it is no offence to loue.

Yes Madame, quoth *Aretyno*, as *Iupiter* loued *Europa*, craning onely to crop the bud of her beautie, and to spoile the fruit of her honestie, seeking for the gaine of his fading pleasure, to procure her lasting paine: is not such fancie a fault, when it springeth vp without honest affection?

Truth sir, quoth *Panthia*, but I count liking without law, no loue but lust. Was *Scipio* thought a friend to *Numantia*, when he sought to spoile the Citie? or *Chronis* to *Ceres*, who robbed her Temple of her treasure? The Turkie hauing lost his color is of no value. The fairest floure without his smell is counted but a weede: and the maide that by mischaunce looseth her virginitie, though neuer so faire, is most vnfortunat, her chiefest treasure is then but trash, like the Oze in the Ile *Choos*, which is pure in the minge, but

drosse

drosse in the furnace, for beautie without honestie is like deadlie poyson preserued in a bore of gold. Considering this *Aretyno*, doe you count him to loue, that wisheth his Ladie such losse.

Madame, quoth *Morando*, you misconstrue of his mind, for *Aretyno* counts, that whatsoeuer is fancie, that is loue.

Tis good then (quoth she) to bring him from his heresie, for fancie is *Vox æquiuoca*, which either may be taken for honest loue, or fond affection, for fancie ofttimes commeth of wealth or beautie, but perfect loue euer springeth from vertue and honestie.

Marie, quoth *Peratio*, that is the cause that women loue so much & men so litle, wherein by your owne iudgement they are altogether blameles, for women find in vs honesty without wealth, & we in them beautie without vertue. Sir, quoth she, your censure is no sentence, neither can this broken coine stand for sterling: for to excuse your selfe before you be accused, is to find a foule cracke in a false conscience, Tis hard to couer a great rent with a small peece, or to hide *Vulcans* polt foote with pulling on a straight shoe. Honestie is alwaies painted like a woman, as signifying that it is most predominant in that sexe. And sir to giue you a benie with your owne weapon, as you said before, like lips like lettice, as the man is so is his manners, Cat alwaies goeth after kind, and it is hard to find men without small honestie, and great deceite.

Doe you speake by experience, quoth *Morando*, was your husband in the number of those that are combred with this consumption.

He was, quoth she, by nature, but that he did amend it by nourture, and yet, quoth she, my husbands honestie can not conclude generallie, but that there must be large exceptiõs.

I am glad Madame *Panthia*, that you are so pleasant, and all the rest of my good gueests so merilie disposed, I hope you will not deny me of a request, that generallie I shall

craue

craue of you all.

If it be reasonable, quoth *Panthia*, I dare promise for the gentlewomen.

And I, quoth *Sylueſtro* for the men.

Why then I will haue you tell me your opinions, whether this our countrie prouerbe be true or no, which is commonlie spoken *Amor fa molto, ma argento fa tutto*: Loue doth much, but money doth all.

In men quoth *Panthia*, and that we will proue.

In women, quoth *Peratio*, and that I will defend.

Two fit Champions, quoth *Merando*, to trie such a doubtfull combate.

Nay sir, quoth *Panthia*, I my selfe refuse this profer, but my daughter *Lacena* shall performe my challenge, for it is not a mourners part to discourse of such pleasant points.

A fit match, quoth *Peratio* for so honest a man, and to put you out of doubt I had rather sip with your daughter then sup with you: for an inch of a kidde is worth an ell of a cat, but to leaue these cutting blowes: how say you *Lacena*, are you content to defend so false an heresie.

Sir, quoth she, where duetie driues, there denyall is a fault, & where nature inferreth obedience, there to resist is to war against the gods: the young lambe commeth at the bleating of ẏ old sheepe: the Signet at ẏ call of the Swan: the Faune followeth fast after the Doe: creatures without reason, and brute beastes by mere instinct of Nature follow their dams, & should not I then obey my parents: yes no doubt, or els I might be cõted more brute then a beast, or els lesse naturall then a reasonable creature. This cõsidered, if I aduenture rashly to discusse so hard a case being vnfit by nature & arte, the duetie I hope that I owe vnto her, who hath power to cõmand me, shall be sufficient to excuse my small skill & great enterprise: and the common saying so generallie vsed here in our countrie doth somewhat incourage me. A sure truth, quoth they, need no subtil glose: nor a cleare case a shifting Counseller. Well (quoth *Peratio*) I

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doubt your fained ſimplicitie will proue anon to be ſhrewiſh Sophiſtrie, and therefore thus to the purpoſe. The caſe (quoth he) which we haue to diſcuſſe, is a maxime holden as true as a holie Oracle: but the doubt is, whether it is to be auerred in men, or verified in women: if the perfection of the bodie, and the conſtitution of the mind, forceth men to loue, more then the greedie deſire to gaine, then wee haue wonne the field, and you loſt the combate: and if women loue more for beautie and vertue, then for wealth and riches, we haue taken the foile, and you wonne the conqueſt. But it was hard for *Achelous* with his ſhifts to preuaile againſt *Hercules*, becauſe of his ſtrength, and it will bee as hard for you to reſiſt my reaſons becauſe they be true. Who ſo readeth the Romiſh Records, and Grecian Hiſtories, and turneth ouer the volumes filled with the report of paſſionate louers, ſhall find ſundrie Sonnets ſawſed with ſorrowfull paſſions, diuers ditties declaring their dumps, carefull complaints, wofull wailings, and a thouſand ſundrie hapleſſe motions, wherein the poore perplexed louers doe paint out, how the beautie of their miſtreſſe hath amazed their minds, how their fancie is fettered with their exquiſite perfection: how they are ſnared with the forme of her Feature: how the gifts of Nature ſo bountifullie beſtowed vpon her, hath intangled their mindes, and bewitched their ſenſes, that her excellent vertue, and ſinguler bountie hath ſo charmed their affections, and her rare qualities hath ſo drowned them in deſire, as they eſtéeme her courteſie more then Ceſars kingdoms, her loue more then Lordſhips, and her good will more then all worldlie wealth. Tuſh all treaſure is but traſh, in reſpect of her perſon. Yea, they prefer the inioying of her perfection before all the riches of fortunate *Cræſus*. Thus the poore paſſionate louers whoſe life hangeth on their miſtreſſe loue, craue onely to feede their fancies with her beautie, and to pleaſe their minds with her vertue. But let the moſt iniurious dame, who hath beſt ſkill to breath out ſlanderous ſpeeches againſt men, ſay (if

she can) that she hath euer heard, or red, of anie louer that hath deciphered in his ditties the earnest desire he had to enioy his mistresse, or painted out his passions that he suffered to gaine his Ladies possessions: now it is a fault committed of most, and omitted of few, that men in their loue looke before they leape, and therefore oft times fall in the ditch, neuer gaping after the desire of greedie gaine, nor building their fancie vpon the fading goods of Fortune: so that oft they win such a wife as he may put her dowry in his eye for hurting his sight, and her wealth may be cast without anie great count: whereby it is euident, that if a man ance fire his fancie vpon anie Dame, no want of wealth, no lacke of liuing can impaire his loue, but he remaineth faithfull in despight of Fortune, wearing this posie in his shield, *Non aurum sed amor*.

In troth (quoth *Siluestre*) if I had a case in the law thou shouldest be my Counseller: for I doubt thou hast put in such a plea, as it will be hard for *Lacena* to answere.

Tush Sir (quoth she) though the Castle be sharply assaulted it is not straight wonne, and the field is not lost at the first Alarum. *Aiax* valor was no whit the lesse for *Vlisses* vaine babling, and though by his words he wonne the prize, yet all men knew it was more by prating then by prowesse: so if you foile me by your subtill fallations, euerie one shall perceiue that it is not because I defend the wrong, but because I can not wrangle. *Boetius* in his bookes *De consolatione*, noting the sundrie affections which force the mind either to mislike greatlie, or to loue fernentlie: saith, that in making a choise of their loue, women doe most erre, in that they suffer their minds soonest to be subdued by the gifts of Nature: wherein although I confesse they offend by firing their fancies on such a fickle subiect: yet it is euident, that they more respect the person then his purse, & rather like his perfection then his lands and liuings. For if women in their choice were more wedded vnto wealth then to wit, and respected more their Louers possessions then his person, no

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doubt an infinite number of Damosels should lead their lines in more plentie & lesse penurie. But as the softest ware soonest receiuest impression: as the tender twigge is most easie to bend, and the finest glasse most brittle: so the pure complexion of women is most subiect vnto Loue, being quickly inflamed by the force of affection but neuer quenched, like to the Abeston stone which once set on fire can neuer be put out. For when as *Cupid* assaieth to allure the mind of a sely maide to offer incense at his Altar & so become his subiect, he seeketh not to draw her with worldly trash or treasure, nor to perswade her with the gift of Iemmes or Iewels, but coueteth his hooke with the sugred baite of beautie, wherewith she being once blinded he carrieth her away into perpetuall captiuitie. The affection of women is alwaies fettered either with outward beautie or inward bountie, either builded on the perfect complexion of the bodie or pure constitution of the mind: they alwaies waie his worthines and not his wealth, his comelines and not his coine, and rather seeke to settle their minds vpon his vertue then on such fading pelfe as is not permenent. For after that they haue impeinted in their minds the forme of their Louers feature, and that beautie hath so bewitched their senses as they are wholie at her becke, then they carefullie poze soules consider the condition of their Louers: and as they haue beiwed their outward substance, so they deuine of their inward qualities. If he be valiant they loue to heare of his martiall exploites: his prowesse pleaseth them: his manlie deeds drowneth them in delight: yea, they are so besotted in this fond imagination, that they thinke no man so able to atchiue any enterprises as he, vanting of his victories, as if she her selfe had wonne the conquest: if he be wise his wit setteth them more on fire: if eloquent, his sugred speech inchanteth them: if learned, his secrete skill draweth them into an endles Laberinth: so that they wholie feed their fancies with his beautie, or delight their mindes with his qualities, neuer respecting his riches nor waighing his wealth: whereby oft-

times when pouertie pincheth them they cry *peccani*. But *Signior Peratio*; to come more nearer to the purpose, tell me but what you would thinke of her that would carefullie couet that which she can not at her owne will enioy, or seeke greedilie to gaine that thing which an other properlie shall possesse: were it not to seeme either fond or franticke? In the same case should women cõsist, if they liked more for liuing then for loue. For after they be once married is not her husbands wealth his owne to dispose? May he not either wisely keepe it or wilfully consume it, either spare or spend at his owne pleasure? Yes no doubt, her dowrie is then growne to be his due, & her patrimonie wholy his proper possessions: so that it may consequently be concluded, that women are not so witles as to wish for that which if they get yet their gaine shall be nothing, but they obserue this rule as a principle, *Omnia vincit amor, & nos cedamus amori.*

Now now (quoth *Panthia*) hath not my daughter saide prettilie well to the purpose? Did she not as well play the defendant as he the plaintife?

In deed (quoth *Peratio*) she hath don prettily but not pithilie. For to conclude vpon suppose is but slender Sophistrie, and to calculate vpon coniectures is but bad Astrologie. For though *Boetius* doth find women faultie for firing their fancies on the outward shape of beautie, yet he denieth not but that wealth may be the finall cause which kindleth their fond desire: as hee doth blame them for gazing to much on the gifts of nature, so hee doth not excuse them from gaping too greedelie after the gifts of fortune: so that to vse this reason in this case, is to pull on *Hercules* hose on a childes foot. What the naturall cause is of womens vnnaturall couetousnes I know not, sith I am not skilfull in such secret Philosophie, but this I am sure that they are so deepely addicted to this drosse, and so greedelie giuen to the gaine of gold, that there is no loue such which coine can not chaunge, no affection such which fading pelfe can not infringe: nay, almost no chastitie so charie which desire

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of wealth can not wracke : which *Virgil* wiselie waighing saide: *Auri sacra fames quid non mulicbria pectora cogis*. And to proue these my premisses by a manifest instance. How was *Danae* the daughter of *Acrysius* sought and sued to by diuers & sundrie suters, whose parentage & progenie, whose beautie and bountie, whose singular feature & famous qualities deserued to be mates to the brauest dames of ỹ world: and yet because their comelines was without coine, their worship without wealth, and their singular perfection without sumptuous possessions, although she shad sufficient wealth of a poore pesant to make a mightie prince, yet she was so greedy after the desire of gain, that she esteemed more fading pelfe then all the beautie & vertue in the world: yea, such was her couetous mind, that although *Iupiter* himselfe sought to sacke the castle of her chastity, and to crop the bud of her beautie, yet she despised his deitie, vntil to obtaine his desire hee was faine to fall into her lappe in the shape of a shower of gold, *Procris* whose feruent affection was such toward *Cephalus*, as her parents were constrained vnwillingly to marrie her, as they thought, to an vnfit match, because her senses were besotted with the beautie of this *Cephalus*, and his worthie qualities had so bewitched her mind, that he was the onelie Saint whom in hart she desired to serue. After that they long had led a happie life, *Cephalus* intending to make a triall of his wiues constancie, absenting himselfe for a while, and comming in disguised apparrell made sute vnto her, that in her husbands absence he might haue the fruition of her person: but such was her setled faith & affection, that neither sighes, sorrow, sobbes, complaints, prayers, promises, nor protestations could preuaile, vntil he gaue the last assault with the proffer of manie precious Iewels: whereat she was forced to giue ouer the forte, and so Courtizanlike make a sale of her constancie. What should I speake of that golden girle *Eriphile*, who being the Mistresse of manie rich possessions, was notwithstanding so adicted to the desire of pelfe, that she reiected poore passionate

Infortunio, and chose that doting old peasant *Amphiarus*, whom after she betraied to the Grecks for an ounce of gold. Beautie nor vertue could not win the loue of *Tarpeia*, but for a Bracelet she betraied the Capitoll. Tush, whom beautie can not bend riches will breake: whom vertue can not obtaine wealth will win: for it is not the man that women respect but money: nor his person but his purse: not his liuage but his liuing: That as the Serpents *Hydaspes*, the more they drinke the more they thirst, and so are neuer satisfied: so women, the more coine they haue the more they couet without sacietie. So that I conclude, were I as mighty as *Alexander*, as beautifull as *Paris*, as valiant as *Hector*, as wise as *Vlisses*, as trustie as *Troilus*, yet I shall see the sentence of *Ouid* stand for an Oracle: *Si nihil attuleris ibis Homere foras.*

Morando and the rest of the gentlemen hearing how cunninglie *Peratio* did prattle, laughed to see how stoutlie hee stucke to his tackling, saying that they thought his reasons were so forcible, as they could not be infringed, and that it were best for *Lacena*, to giue ouer the fight in the plaine field. Which drie frumpe driue her into such a fuming choler, that she made *Peratio* this sharp replie.

Sir (quoth she) it were hard for *Vulcan* to call anie man Cripple, because he himselfe had a polt foot, and *Venus* should be thought impudent to condemne anie of lightnes, sith she her selfe was so leude: and as vnfit for you to condemne me of follie, sith your owne reasons are so fond: for as you say it is bad Astrologie to calculate vpon coniecture, so I say it is worse Philosophie to proue a generall *Axiome* by a particular instance: whereas you auerre that women are naturallie couetous, and know not the cause, your affection seemeth to proceed rather of rancor then of reason, & of wilfull spight, more then of due proofe, for wanting a sure Author to vphold your heresie, you are faine your selfe to bring in the verdict, but in this *Ipse dixit* shall stand for no pay, neither shall your censure be set downe for a sentence,

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we will not alow you to be a coiner of concluſions, vnleſſe your premiſes had beene of more puiſſance. But I remember verie well that *Horace* noting the fond affections of men, and wiſelie deſcribing the greedie deſire they haue to gaine: did cunningly carpe at their couetouſneſſe, saying: *Querenda pecunia primum, poſt nummos virtus*, meaning that in all their actions, they firſt ſeek to pray vpõ pelfe, counting ſuch fading traſh, their onelie treaſure: preferring wealth before wiſedom, and riches before vertue, gaping greedelie after gold, as the onely guerdon they deſire for their deſerts, yea, in their loue they alwaies aime more at ẏ money, then at the maide, and count her dowrie the beſt Saint that deſerueth their deepeſt deuotion, although they can cunningly counterfeite, that they are drowned in the deſire of her perſon, when in hart they meane her purſe, plaing like the Elephant that rather choſeth to leane againſt the ſtrong Oke then againſt the ſweet Briar, or like the Tiger that choſeth his pray, not by the fairenes of the ſkin, but by the fatnes of the fleſh, whereas poore gentlewomen either onely reſpect the outward propertie of his inward perfection, either the comlines of his perſon, or the curteſie of his mind, deteſting that filthy drolle, as a thing not ſo greedily to be deſired. For was it the wealth of *Eneas* that *Dido* ſo much doted on, or his worthines, who came to *Carthage* as a poore ſtragling ſtraunger, being readie to take of all, and being able to giue to none? Was it the pelfe of *Demophon* or his perſon that *Phillis* ſo deepely deſired? was it the riches of *Paris* that *Ænone* wiſhed, or his beauty, when ſhe knew him for no other but a poore ſhepeheard? was it the wealth of *Vliſſes*, or his wiſedom that *Circes* ſought after, when ſhe ſaw him to bee but a wandring Pirate? did not *Campaſpe* preferre poore *Appelles* before mightie *Alexander*? and that louelie Ladie *Euphimia* chooſe *Achariſto* her fathers bondman. Muſh who ſeeth not, if he be not either ſenſles, or ſotted with ſelf-will, that women reſpect good will and not gaine, curteſie and not coine, yea, loue onely and not lands or liuings.

And

And sir whereas you bring in *Danae* as an instance to proue womens couetous desire, if you wrest not the sense, it is small to the purpose, for *Iupiter* chaunged not into golde to obtaine her chastitie, but to corrupt her keepers, that so he might make a rape of her virginitie, neither was *Tarpeya* perswaded to loue for gold, but to betray the Capitoll for gaine. And though *Eriphile* did amisse and *Procris* offend, will these two examples inferre a generall conclusion: No, for as one swallow maketh not sommer, nor as one withered tree proueth not winter, so one womans offence is not sufficient to proue all faultie. Your rash reasons therefore are like *Tantalus* Apples, which are faire to the eye, but being touched, they turn to ashes. Or like *Appelles* grapes, that seemed to be such, til they were narrowlie viewed. So your subtill arguments import great force till they be sifted, and then they are like *Cornelius* shadowes which seemed like men but were none. Retire therfore before you come at the trench, sith you haue followed the sound of a wrong march: for it is proper to a man to be deceiued, but to persist in an errour, is the signe of an impudent mind: and vpon this condition, although you haue broadly blasphemed against women, you shal escape vnpunished, and fully pardoned.

Morando hearing how cunningly *Lacena* had resisted *Peratios* reasons, began to be halfe blanck, because *Panthia* pulling him by the sléeue saide.

Sir (quoth she) although my daughter hath concluded in an imperfect *Moode*, yet it is hard to reduce it but *Per impossible*: your Champion is chafed and seeketh reuenge, but he plaies like *Phineus* that sought to meet his foe in the field, and yet he himselfe toke the first foile: but as it is no shame for him that gazeth against the sunne to winke, so *Peratio* that striues against the truth, may take the mate and yet haue good skill at the Chesse.

Why (quoth *Aretino*) is he alwaies the best man that giues the last stroke, or she wonne the victorie, that speakes the last word, *Peratio* hath but yet plaide his quarters, hee

now

now meanes to lie at his warde, and I beleeue so warelie, that *Lacena* shal haue good lucke if she scape without a losse.

Tush gentlemen (quoth *Peratio*) Madam *Panthia* thinks that where *Venus* sits there *Mars* must lay down his Helmet, that no birds can sing where the Peacocke displaies her golden feathers: but I am not so fond, as with *Hercules* to become a slaue to *Omphale*, nor with *Mars* to tye my selfe to *Venus* will. *Lacenas* faire lookes, nor her painted speech shall not so charme me, as I shall so lightly giue other the chalenge, for I am not in loue, and therefore may speake at libertie. Truelie (quoth *Morando*) sith the controuersie is such, as it can not without a long discourse be decided: I wil at this time become a mediator and yeeld my verdict because time calles vs away. Upon this sentence: this therefore is my censure, that as *Phillip* of *Macedon* saide there was no Citie so surely defenced, whereinto an Asse laden with gold might not enter: so the Temple of *Vesta* is neuer so well shut, but a key of gold will speedelie vnlose the locke.

Sir (quoth *Panthia*) and I by your leaue will conclude to your premises, with the picture which *Phidias* the painter drew of *Mars* and *Venus* in this forme: representing *Mars* tied vnto *Venus* by the eye, his breast open, wherein appeared a hart all of gold. But *Venus* hauing her sight vaied, her hart pearsed through with an arrow, & chained vnto *Mars* with a siluer threed, wherein was written this posie *Sans aultre*. Well (quoth *Morando*) it was hard to find *Diana* without her bow, or *Appollo* without his harpe, or a womans craftie witte without a clarklie shift: But when *Hercules* had conquered *Orithia* he could not vaunt of the victorie, because she was a woman: so therefore I will not striue to confute Madam *Panthia*, sith in getting the conquest I should rather reape discredit, then purchase praise or honor: we will therefore now end our discourse, and sit downe to supper, where whatsoeuer your cheare be, yet I pray you thinke your selues hartilie welcome. The gentlemen and gentlewomen finding their fare no worse then their wel-

come was, gaue *Morando* great thanks for his curteſie, and being all pleaſantly diſpoſed, they paſſed away the ſupper with manie prætie parlees, *Don Silueſtro* only excepted, who was in his dumps: for the beautie of *Lacena* had alreadie ſo battered the bulwarke of his breaſt, and had ſo quatted his ſtomacke with her excellent qualities, that he onely fed his eyes in noting the exquiſit perfection of her perſon, which *Aretino* partly perceyuing, he began to plucke him from his paſſions, in this maner. I haue often maruailed and can not yet ceaſe to muſe, gentlemen (quoth he) at the madnes of thoſe momentarie louers, whoſe minds are like the ſtate of *Meneruas* Diole, that how heauie ſoeuer her head was, would euer prune her ſelf at the ſight of *Pallas*, or like *Narciſſus* that had ſcarcely lookt into the water but was in loue with his owne ſhadow: but I thinke theſe violent paſſions are nothing permanent, their ſparkling heat neuer proues to perfect coales, much like to *Iaſons* warriours that faded before they were fullie formed.

What moues you (quoth *Morando*) to pop forth ſo ſodainlie this darke probleme: do you think there is anie man here that is pinched with ſuch paſſions? or would you ſee by the meaſure of an other mans foot, where your owne ſhoe wrings you?

No ſir (quoth he) the picture of *Andromeda* and *Perſeus*, which hangs here before mine eyes, brought this to my remembrance, for me thinke either *Andromeda* was paſſing beautifull, or *Perſeus* verie amorous, that ſoaring aloft in the ayre he did firmelie loue before he did fullie looke, his eyes were ſcarcelie fixed ere his hart was fettered: and how thinke you *Signior Silueſtro* is not this ſtraunge?

Silueſtro doubting that *Aretino* ſhot at an other marke then his talk did pretend, thought to ſhadow his fault with a falſe colour, & with the Lapwing to cry fartheſt off from her neſt: he framed him therefore this anſwere. Truelie *Aretino* (quoth he) it were follie to queſtion with *Pigmalion* about *Æſculapius* ſecrets, or to demand of *Polydemon* what

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solemnitie *Hymenæus* obserued in his sacrifices, because the one was vnskilfull in phisicke and the other as ignorant in marriage: and meere fondnes it is for thee to aske my opinion of fancie, when I can not by experience yéeld a verdit of affection: it is hard for him to giue a censure of painting that hath but lookt into *Appeles* shoppe, and as difficult for me to set downe my sentence of loue which am but newlie entred into *Cupids* schoole. For I confesse I am not of *Tianeus* opinion, to despise beautie, nor so dogged as *Diogenes*, to condemne women, sith the one shewes a crabbed nature, and the other an ill nourture. But it may be you gesse an other mans bow by your own bent, and play like *Eurilus* that accused *Andremon* of loue, when he himselfe was before fettered with lust.

What (quoth *Aretino*) shall *Pigmalion* be angrie with him that said he was a caruer, seeing it was his profession by arte, or shall a young gentleman take offence for being named a Louer, sith it is proper to him by age. But I braue with your melancholie humor, *Siluestro*, sith I see that it is hard to find a suspicious man without iealousie, and a liuing louer without dumps.

Gentlemen (quoth *Peratio*) me thinks it is follie to talke about so fond a trifle as loue, which I can rightlie compare to *Perseus* wings, which being giuen him by *Iupiter*, carried him alwaies into perilous dangers, or to *Midas* gold, which he counting his blisse, proued at last to be his bale. Let not then such a friuolous question cause friends to giue such byting quippes.

Tush (quoth *Aretino*) these iests can not cause *Siluestro* and me to iarre; euerie hote braue does not blood, nor euerie word offereth not wrath, that friendship is of a brickle mould, that a litle table talke will cracke. In troth (quoth *Siluestro*) I take not such offence at *Aretinos* folie as I doe *Peratio* at thy extreme fondnes, that makest so light account of loue. But *Proteus* neuer remained long in one shape, neither was *Iola* seene to weare one garment twise. The starre

Cassiopeia remaineth in one signe but ten daies, and thou in one mind but ten howers, being now hote now could, first as curteous as *Traian*, and then as currish as *Tymon*, one while a defender of lust, and an other time a contemner of loue. But as it is hard to catch the *Polipe* fish, because she turneth into the likenesse of euerie obiect, so it is follie to credit thee which frameſt thy talke after euerie new fantasie.

Stay then *Sylueſtro* (quoth *Signior Morando*) leſt you proue your selfe more fond in taking such small occasion of anger, then they in ministring the cause, we met as friends, and loth I were we should part as foes. Therefore for this night I commend you all as my guests, to keepe silence, and to morrow if you please in close field to trye the combate, Madame *Panthia*, and I will sit as Iudges to assigne the conqueſt: the queſtion shalbe, whether it be good to loue or no, and in the meane time, sith it is far in the night, I commit you to God. Madame *Panthia*, and the reſt, giuing their good host the *Adieu*, parted quietly without anie more quips to their lodging.

¶ The ſecond daies *diſcourſe.*

THe night being paſſed, and the gliſtring beames of *Phœbus* calling theſe countries from their drowſie beds, *Signior Silueſtro* who all this night had ſlept with a flea in his eare, being pinched with ẏ quips of *Aretino*, but more paſſionate with ẏ erquiſite qualities of *Lucena*, roſe before all the reſt, and walking alone into the garden, began there to muſe on the painefull paſſions which ſo diuerſly perplexed him, feeling the force of Loue ſo furiouſly to aſſaile him, as either the mercie of his new miſtreſſe muſt mitigate his maladie, or els his care muſt be ended by vntimely death: the one he doubted of as being in feare, the other he dreaded not as one in moſt happleſſe diſtreſſe, wauering thus betweene two waues as hee ſat in his dumps. *Morando*, Madame *Panthia*, and all the reſt of the companie miſſing *Silueſtro*, went to ſeeke him: whom they found as a ſolitarie Saint ſitting in a ſorrowful plight: which they eſpying began to laugh at his follie, that vpon ſo ſmall cauſe (as they ſurmiſed) had entred into ſuch choller. But as their aime was ill, ſo they miſt the marke: for *Silueſtro* was offring his ſighes to an other Saint then they could coniecture: yet whatſoeuer the cauſe of his care was, *Panthia* thought to driue him out of his dumps in this maner.

Signior Silueſtro (quoth ſhe) you accuſed yeſternight *Peratio* of ſicknes, and I allow it better, becauſe I ſee by

this chaunce you your selfe wilbe no chaungling: you went to bed in choller and rise full of melancholie, resembling the bird *Osyphaga*, who if she perketh at night chatting, checketh all the morning till the sunne bee vp: but I can not blame you sith *Aretino* and his fellow came ouer your fallowes with such cutting blowes.

I see Madame (quoth *Peratio*) you are no cunning Astrologer, that can by calculation coniecture no better of *Siluestros* disease. Would you haue *Zetus* merrie as long as he heareth *Amphion* harpe? Can poore *Polipheme* play on his pipe as long as *Galatea* frowneth? or *Apollo* laugh when *Driope* lowers? No, *Appelles* must be sad as long as *Campaspe* is coye: It is good reason that louers should be solitarie to bewraye their sorrow, and full of dumps to signifie their dolour: accuse not *Siluestro* then if he be not pleasant, being troubled with such amorous passions: for the poore gentleman is in loue I see by his looke.

Siluestro hearing with what bitter taunts *Peratio* began to bob the fole, and how he sought like a *Sycophant* to plate with his nose, entring somewhat into choller shakt him vp with this sharpe replye.

I remember *Peratio* (quoth he) that *Cadmus* for his contumelious mind was turned into a serpent, and *Arachne* for her proud presumption was transformed into a Spider: I maruel if the Gods to wreck their wrath would vse their old Metamorphosis, whether they would turne thee into an Asse or an Ape: for by the one they might tipicallie figure forth thy blockish reasons, & by the other paint out thy apish qualities. Did *Apollo* neuer lower but when he was in loue? Nor was *Appelles* neuer sad but when he was tutor? No doubt then the God was verie gamesome before hee knewe *Daphne*, and the painter palling pleasant before he sawe *Campaspe*. Surelie your Astrologicall reasons be of small force in that they haue force: I mean not to proue me a Louer but thy selfe a fondling. Well, if I loue it is the signe of good nature; if I loue not, of a *Cynicall* nurture: but whether

I loue or no it can not profit thee nor displeasure me, and yet not to loue is the signe of a discourteous pesant.

Morando hearing what bitter blowes were giuen betweene these two gentlemen, parted them with this parle.

If (quoth he) *Hercules* and *Achelous* had not fallen out, the Nimphes had neuer gotten their *Cornucopia*. Had not *Circes* and *Vlisses* iarred, his men had neuer returned to their shapes. Tis an ill flaw that bringeth vp no wracke, and a bad winde that bloweth no mans profit. Had not *Siluestro* & *Peratio* fallen out about loue, we had neuer brought it in question whether it be good to loue or no. But now we will haue it tryed out in the plaine fielde to see the euent of the battaile. For truely I am of *Siluestros* opinion, that to liue without loue is not to liue at all.

Sostrata who from her birth was vowed vnto *Vesta*, offred her sacrifice at the Shrine of *Diana*, hearing *Morando* take *Siluestros* part, with blushing face made this maidenly answere.

Sir (quoth she) although I may seeme impudent in my mothers presence to enter parle, and may be thought halfe immodest without command to come to counsel, yet I hope the equitie of the cause and the necessitie of the defence, will excuse me to the one and cleare me from the other. To haue fond loue honoured as a God were grosse idolatrie: to consent to such schismaticall opinions were palpable heresie: therefore if it please my mother to giue me leaue, I will proue that the worst course of life is to loue.

Daughter (quoth *Panthia*) if you thinke your selfe strong enough to withstand so stout an heresie, my good will shall be quickly graunted: but take heed least in venturing in an vnknowne Ford you slip ouer the shooes.

Tush (quoth *Peratio*) it was easie for *Achilles* to conquer *Hector*, when he himselfe by the meanes of *Thetis* was inuulnerable, and as easilie may *Sostrata* withstand *Siluestro* sith she is armed with the truth, which may well be assaulted, but neuer vtterly sacked.

Your

Your good word (quoth *Siluestro*) is neuer wanting, but if *Sostrata* would be ruled by mine aduise, she should not yéeld her verdict against *Venus*: but for my part let her doe as she please: for I am sure prattle she may, but preuaile she cãnot.

Sostrata hearing the short censure of *Siluestro*, began to defend the walles with this rampire.

Ouid (quoth she) the maister of this Arte, who busily beat his braine about setting down of amorous principles, being demanded what loue was, answered that it was such a vaine and inconstant thing, such a fickle & fond affectionate passion, that he knew not what it was, from whence it came, nor to what end it tended: onely this he was assured of by experience, that to the vnhapie it was a hell, and to the most fortunate (at the least) the losse of frædom. *Anacreon* said that it was the forgetting of a mans selfe: whereby his senses are so besotted and his wits inueagled: he is so snared with vanitie, and so fettered with follie, as he grædilie séeketh to gaine that thing, which at last turneth to his extréeme losse. For who so yéeldeth himselfe as a slaue to loue, bindeth himselfe in fetters of gold: and if his sute haue good successe, yet he leadeth his life in glistring miserie. For loue according to the definiton of the Philosophers, is nothing els but the desire of beautie: so that the beginning, middest, and end of loue, is to croppe the bitter swæt bud of beautie: which how pleasant soeuer it be in the mouth, yet so perilous in the maw, that he neuer or seldome digesteth it, without daunger both of his purse and person. Beautie the only Jewell which Louers desire to enioy (although you may obiect against me, that it is a foule bird defiles their owne neast) (yet conscience cõstraines me to auer the truth) is like to the *Baæran* flower, which is most pleasant to the eye, but who so toucheth it fæleth present smart. None euer rid on *Seianus* horse but he came to ruine. Who so possessed but one dramme of the gold of *Tholossa*, perished. He that with vnwasht hands touched the Altar of *Ianus*, fell downe presentlie dead, and fewe or none which onelie fire their fancie

vpon

vpon beautie, escape without mishap or miserie: so that I conclude, the Louer in hiring of his toile getteth such gaine, as he that reapeth the beautifull Apples of *Tantalus*, which are no sooner tought but they turn to ashes. If this trash then be the treasure which Louers desire so greedilie to gaine, no doubt their winnings shall be much like to his, which supposing to embrace *Iuno*, caught nothing but a vaine vanishing cloud. This considered, he hath either his senses besotted, or els is blinded with selfe will, which seeth not the abuses in loue, and follie of Louers: whose life is so pestered with continuall passions, and combred with such hapless cares, as it is to be counted nothing but a verie masse of miserie: They spend the daie in dumps and the night in dotes, seeking much, and finding litle: gaping after that which they seldom gaine: and which if they get proueth at length but losse.

Tis true in troth (quoth *Peratio*) for of all follies, loue is the greatest fondnes, and especially in those which are counted truest Louers: who if they want of their will, and misse of their wish, pine awaie in hellish penurie, and though their mistresse reward them with hate, yet they neuer make an end of their loue but by death. Such loue in my opinion, no wise man either will or can commend, for if to lous were good, as is now in question, yet it is a proued principle *Omne nimium vertitur in vitium*: therefore if euer I loue I will keepe a meane, neither to hye least I suspect with *Cephalus*, nor to low least I mislike with *Minos*, and especiallie I would not exceed, for I thinke of Louers, as *Diogenes* did of dauncers, who being asked how he liked them, answered: the better, the worse.

This pleasant conceipt of *Peratio* made *Mornndo* and all the companie to laugh, seeing how bitterlie he began to bob *Siluestro* on the thumbes, who thoroughlie chafed, burst forth into these tearmes.

Peratio (quoth he) you come to counsell before you be cald, and set downe your sentence, before anie man craues your

cenſure, your verdict is of leſſe valure. Your ſlender opinion is not to be taken for a principle: and therefor learne thus much of me, that ſo apiſhly to carpe at euerie cauſe is a ſigne of great immodeſtie, and ſmall manners; but leauing you to your follie, thus much to the purpoſe. The philoſophers who haue ſought preciſely to ſet out the perfect Anatomie of pure loue, who ſet down by pen that which before they tryed by experience, waighing wiſely the ſtraunge affects and force of loue, and feeling in them ſelues the puiſſance of his power, iuſtly canonized that ſacred eſſence for a God, attributing vnto it the title of deitie, as a thing worthie of ſuch ſupernaturall dignitie. For it doth infuſe into the mindes of men ſuch vertuous and valerous motions, kindling in mens harts ſuch glowing coales of naturall affection (which before the force of loue had touched them, lay buried in the dead cinders of hate) that it doth knit the mindes of friends together with ſuch perfect and perpetuall amitie, as wee may iuſtly ſay with *Socrates*, they be two bodies and one ſoule, yea, the common people although their minds be ſotted and almoſt ſenſeleſſe, yet they haue had loue in ſuch ſacred eſtimation, that they carefully rewarded them with the title of honour and dignitie, which haue excelled in that holie affection, eſteeming this onelie vertue (if ſo baſely it may be tearmed) ſufficient of a man to make one a God. But to aime more neare the marke, if we rightlie conſider the force of loue, we ſhall find that there is nothing which ſo pleaſureth a man, and profiteth the common wealth as loue. *Tullie* being demanded why the common wealth of *Rome* did oft fall into manie calamities at that time; eſpeciallie when *Scylla* and *Marius* tyrannouſly ſhed ſo much innocent bloud, anſwered becauſe the temple of loue was defaced, and being demaunded what cauſed the common wealth ſo to flouriſh in proſperous eſtate, anſwered, loue: alledging to the old *Italian* prouerbe, *Amor è la madre del buon citta.* What cauſeth vertue to raine and vice to come to ruine but loue? What delighteth in good and deſpighteth, ill but

loue?

loue? Yea, what causeth a man to be honoured for a God, but loue? It maketh the valiant to venture amongst most perilous dangers: neither to be feared with the losse of life, nor to respect the dint of death; thinking no aduenture hard to be atchiued, nor encounter cumbersome, no daunger perilous, so he be fullie armed with the shield of loue, to defend him from the furious force of his enimies. So manie *Grecians* had neuer beene slaine of *Hector* had not *Andromache* looked ouer the walles. *Troilus* had neuer made such a massacre among his foes, had not *Cressid* buckled on his Helmet. May *Achilles* had neuer slaine them both, had not *Briseida* beene the mistresse of his thoughts. To conclude, in all ages Cheualrie had neuer so brauelie flourished, if loue had not beene the guerdon for their deserts. Loue maketh a man which is naturally addicted vnto vice to be indued with vertue, to apply himselfe to all laudable exercises, that thereby he may obtaine his Louers fauour: He coueteth to be fruitfull in good letters, that by his learning he may allure her to excell in Musicke, that by his melodie hee may entise her to frame his speech in a perfect phrase, that his eloquence may perswad her, yea, what nature wanteth he seeketh to amend by nurture, and the only cause of this vertuous disposition is Loue. And to proue these premisses with a particular instance, I remember that our countrieman *Boccace* in his *Decameron* bringeth in one *Chimon* a Lacedemonian, who was more wealthie then wittie, and of greater possessions then good qualities, giuen from his birth to be a seruile drudge by nature, and could not by his friends be haled frō his clownish state by nature: his delight was to toile at ỹ plough, although a noble man borne, and ciuill curtesie was the only thing he contemned. This *Chimon* who by no arte could be brought to haue anie wit, by chaunce as he passed through the streets, cast his eye on the glittering beautie of a Ladie in *Lacedemonia*, whose singular perfection so deepely imprinted into the hart of this witlesse *Chimon*, as he felt the flame of fancie to frie within

his entrals, yea the force of affection had so furiously assal-ted him, as perplexed with these vnacquainted passions, Loue driue him so to his shifts, that he seeking to obtaine his mistresse fauour, he began to apply himselfe to all vertu-ous exercises, that within short time his loue being his lode-stone, of a witlesse sole he became to be a wise philosopher, of a Cloune to become a Courtier, yea, loue made such a straunge Metamorphosis of her new Nouice, that in prow-esse and curtesie he exceeded all the Courtiers of *Lacede-monia*. Such who rightlie can deny that loue is not the cause of glory, honour, profit and pleasure which happeneth to man, and that without it he can not conuenientlie liue, but shall run into a thousand enormities. Whereof I con-clude, that not to loue, is not to liue: or els to lead a life re-pugnant to all vertuous qualities.

Well said *Siluestre* (quoth *Morando*) thy reason is good: for in truth, he that is an enimie to loue, is a foe to nature: there is nothing which is either so requested of men, or desired of brute beasts more then mutuall societie, which neither the one can gaine nor the other attaine without loue: Is not he then more senseleese then a beast, or lesse natural then a rea-sonable creature, which would despise it? Yes no doubt, I would count him like to a *Aparmenus*, that had no other reason to hate men, but for that they were men: he himselfe being like a man, but in nature a verie monster.

Sir (quoth *Sostrata*) if you weighed well what loue were you would yeeld an other verdict. Is there anie thing which man esteemeth more then libertie? May, doth he not account it dearer then life: and is not loue the losse thereof, and the meanes to lead him into an endlesse Labyrinth? Doth it not fetter him that is free, and thrall the quiet mind in perpetu-all bondage? Is there anie thing to be found in Loue but lowring, care, calamity, sorrows, sighes, woe, wailings, com-plaints & miserie? What breedeth frenzie and bringeth fury, but Loue? What maketh the wise foolish, and fooles more fond, but Loue? What besotteth the senses? What bruseth

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the braine? What weakeneth the wit? What dulleth the memorie? What fadeth the strength? May, what leadeth a man to ruth and ruine but Loue? And yet forsooth no lesse then a God. *Dido* had ended her golden daies with ioy in gallant *Carthage*. *Phillis* had neuer desperatly procured her owne death. *Ariadne* had not miserablie died in the solitarie deserts. *Medea* had raigned royallie as Queene of *Colchos*. Yea, innumerable others had enioyed more felicitie or tasted lesse miserie, if this cruel monster Loue, had not wrought their mishap. For as sone as it once inueagleth the wit and bewitcheth the senses, it maketh straight a Metamorphosis of the poore Louers mind: he then rageth as though he were haunted with some hellish hagge, or possessed with some franticke furie, like one inchanted with some Magicall charme, or charmed with some bewitching sorcerie, yea he is perplexed with a thousand sundrie passions: first free, and then fettered: a late swimming in rest, & now sincking in care: erewhile in securitie, and then in captiuitie: yea turned from mirth to mourning: from pleasure to paine: from delight to despight: hating themselues, and louing others, who are the chiefe cause of this their calamitie. Fulfilling the saying of *Propertius*, that to loue, howsoeuer it be, is to lose, and to fancy how charie soeuer the choise be, is to haue an ill chaunce: for Loue though neuer so faithful, is but a Chaos of care, and fancie though neuer so fortunat is but a masse of miserie. Whereof I conclude, that who so is intangled with the snares of loue, or besoted with the beames of balefull beautie, enioyeth more care then commoditie: more paine then profit: more cost then comfort: more griefe then good, yea, reapeth a tunne of droffe for euerie dram of perfect gold.

Nay, stay (quoth *Siluestro*) conclude not so readilie before the premises be graunted: for though you haue (*Sostrata*) shadowed the table, yet till the colors be laide on with a perfect pensill it is no certaine picture. *Zeusis* deceiued birds with painted grapes, and yet they were no perfect fruite:

and though ye fill their eares with your fond reasons, yet after I haue puld backe the vale, euerie one shall see they are but meere shadowes. You reason first of the definitiõ of loue, saying: that it is no other thing but the desire of beautie: which if I graunt, what then forsoth? By an od induction you conclde that beautie is the breeder of mishap, and therefore Loue the bringer of miserie: but I neither affirme the one, nor graunt vnto the other. For *Plato* being demanded in what things we most resemble the Gods, answered, in wisedom and beautie: esteeming wisedom the onely Iemme which inricheth the mind, and beautie the onely Iewel that adorneth the bodie. Yea *Seuere Socrates* saide, that the Gods in framing of beautie skipt beyond their skill, in that the maker was subiect to the thing made: for the Gods themselues haue beene so subiect to the glittering hue of beautie, as they haue beene forced to forsake their celestiall Spheares, for to enioy so precious a treasure, yea, to make a Metamorphosis of their deitie into humane shape: as *Iupiter* did by turning into a Bull to crop the beautie of *Europa*? And thinke you then (*Sostrata*) you haue not both committed an hainous offence in blasphming so deuine a thing, & also beene greatlie deceiued in thinking light of Loue, which tendeth to none other end but to the obtaining of so deuine a treasure. Further you count euerie vertue in loue to be vanitie: euerie straw to be a stumbling stocke: euerie litle molehill to be a great mountaine: concluding because it is fraught with care, therfore it is to be contemned: because it is subiect to trouble & mishap, therfore to be vtterly misliked: but your opinion is vaine, & therfore your reasons are of no value. they carie small sense in that you are so subiect to self will. For did not *Pythagoras* compare vertue to the letter Y which is small at the foot but broad at the top: meaning that to obtaine vertue is verie painefull, but the possession thereof passing pleasant: Yea, doe not the wise philosophers indeuor much trauel to attaine vertue? Doe not martiall minds, who gape after glorie, sleepe litle and labor much: hazard

hazard their limbs, and venture their liues to attaine honor: Doe not Marchants yeeld themselues to the mercie of the furious seas, and trie the rage of stormie Tempests, suffer perils by the sea, and post by land to possesse riches? shall therefore the philosophers life be contemned, because it is fraught with trouble? Shall the Marchantes state, or the Martiall state be despised, because the one is subiect to daunger, and the other to death? No, if this may be concluded it will breede a confusion in all estates. Shall then Loue bee thought lewd, because poore passionate Louers be readie to beare the burthen of all misfortune, to the ende to atchiue so royall a rewarde as Beautie? No, for he is to be thought a feareful dastard whom any worldly mucke doth deceiue, whom any hard attempt doth withdraw, or any humble praier doth withhold from attaining the toppe of his desire. Cease then (*Sostrata*) to blaspheme against beautie, sith it is diuine. Leaue to inueigh against loue, since it is a labor fit for the Gods: otherwise thou shalt be thought to be more wilfull then wise, and to spit out these bitter speeches more of cankred spight then of anie iust cause.

Well (quoth *Aretino*) if that testie *Tyaneus* were aliue, who was the contemner of beautie, the dispraiser of loue, despiser of fancie, and the detester of all such amorous societie, and heard *Siluestro* tell this tale, no doubt he would not onely turne his tippet, recant his hereticall opinion, and perswade others to honor beautie, but he himselfe would become a louer.

Truelie (quoth *Panthia*) for my part I confesse that *Siluestro* hath so cunninglie confuted my daughters reasons, as I must néeds say he is worthie to haue the verdict to goe on his side. For though *Diana* hath reapt renowme by her chastitie, yet *Iuno* hath gained more honour by her mariage.

Why Madame *Panthia* (quoth *Peratio*) will you bring *Siluestro* into a foles paradise by allowing his opinion, I can but smile to see how cunningly you can claw him where he itcheth: but he knowes you do but flatter, & thinkes that

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womens thoughts and their tongues runnes not alwaies together.

Truelie quoth (*Aretino*) that is the cause that *Siluestro* beares so much with *Lacenas* follie: for he thinkes she plaies like the Consull *Atilius*, that was wont to couer the picture of his Concubine with a courtaine: wherein was imbrodered the storie of *Diana* and *Acteon*.

What *Lacena* doth (quoth *Siluestro*) I know not, but I am sure *Peratio* speakes more of crabbednes then of conscience, resembling herein *Apollo* (I meane not in pure complexion, but in peuish condition) who inueighing greatlie gainst *Venus* and *Cupid*, did himselfe the next night rauish yonge *Clymene*.

Well (quoth *Morando*) Madame *Panthia*, sith you haue heard this doubtfull question so throughlie discoursed, giue your Censure, and your verdict shall stand for a sentence.

Sir (quoth she) if I should passe against *Siluestro*, then all might think I either neuer loued my husband, or els that I spoke of affection, therfore that I be not accused of the one, nor condemned of the other, this is my opinion: that *Siluestro* speaking of those loyall louers, which fire their fancie and place their affection first vpon the vertue of the mind, and then vpon the beautie of the bodie, defendeth the right in saying that to loue, is a vertue, and that my daughter *Lacena* (in touching the excessiue loue, nay rather lust of those fond and fantasticall louers, who only respect the complexion of the bodie, and not the perfection of the mind, hauing their fancie so fickle, as they are fired with euery new face, respecting pleasure more then profit, and yet refusing no paines to satisfie their fleshly desires) saith well that such loue is a vice.

Panthia hauing yéelded her iudgement was greatly praised of all the companie for giuing so wise a verdict. In déede (quoth *Aretino*) it made me to maruel when I heard *Lacena* so far out of square, sith that by natural constitution women are more subiect vnto loue then men.

Not

Not so (quoth *Panthia*) you speake by contraries, for women are hard to be snared in loue like the stone *Ceraunon*, which will hardly receiue any stampe, but being once printed neuer looseth the forme. Marie if I might bee so bold, I could aptly compare men to Spaniels, that will faune on euerie one that carrieth bread in his fist.

Stay there (quoth *Morando*) it is now dinner time, and this question asketh a long discourse, we will now dine, and the rest of the day to exercise our selues we will spend in hunting, but to morrow wee will haue this doubt debated of *Aretino* and *Fioretta*. I will bee the plaintife (quoth *Aretino*.) And my daughter shall be the defendant (quoth *Panthia*.) Why then (quoth *Morando*) let vs plye our teeth as we haue done our tongues: and with that they all sat downe to dinner.

The third daies discourse.

Panthia and the reſt of the companie hauing pleaſantly paſſed away the day in ſport, and quietlie ſpent the night in ſléepe, no ſooner ſaw that *Aurora* had forſaken the wateris bed of her Louer *Tytan*, but they remembring that *Aretino* and *Fioretta* were to performe their challége, haſted to be hearers of this doubtful diſcourſe. But ſéeing *Morando* was not ſtirring, they walked into the garden to take the freſh and flagrant ayre, where *Flora* preſented vnto them a Paradiſe of odorferous flowers, greatly pleaſing the eye, and ſweetely delighting the ſmell, intiſed with the verdure of theſe flouriſhing Plants, they all reſted them in an Arbour made of Roſes, wherby *Peratio* taking occaſion to be pleaſaunt entred into this parle.

I now (quoth he) ſée by experience *Mantuans* principle to be true, that weal is neuer without woe, no bliſſe without bale, ech ſwéete hath his ſower, euery commodity hath his diſcommodity annexed: For you ſée by proofe the ſwéeteſt Roſe hath his prickles.

And what of this (quoth *Panthia*) what inferre ye of theſe principles?

Mary (quoth he) I can aptly compare a womã to a Roſe: for as we cannot enioy the fragrant ſmel of the one without ſharpe prickles, ſo we cannot poſſeſſe the vertues of the other without ſhrewiſh conditions: & yet neither the one nor the

other

other can well be forborne, for they are necessary euils.

O sir (quoth *Pamhia*) you are very pleasaunt, poore women must be content to suffer the reproofe, though mē merit the reproach: but if they were as little vertuous as men are greatly vicious, no doubt then you would write volumes of their vanity: but (quoth she) as bad as they be, when you sue to obtaine their fauour, then you account them as heauenly creatures, and cannonize them for Saints, commending their chastitie, and extolling their vertues: whereof I conclude, that either they are faultlesse, or you flatterers.

Tush (quoth *Peratio*) what others thinke I know not, but I was neuer of that mind: for truelie this is my verdict, be she vertuous, be she chast, be she courteous, be she constant, be she rich, be she renowmed, be she honest, be she honorable, yet if she be a woman, she hath sufficient vanities to counteruaile her vertues.

Truelie (quoth *Siluestro*) as the inhabitants of *Lemnos* were turned into Frogs for railing against *Lantona*, so *Peratio* thou deseruest to be changed into a Curre, for barking out such currish blasphemous speeches against women. *Niobe* inueighed against *Venus* for her lightnes, and yet she her selfe more lewde: and thou railest against women for their vanitie, thou thy selfe being thrise more vicious: but as it was impossible to tel a tale to a *Cretian* and not to talk to a lyer, so it is impossible (*Peratio*) to speake of thee and not to name a slaunderer.

With that *Morando* being newly risen, and missing his guestes went into the garden, & hearing these bitter blowes thought quickly to part the fray, he seuered them therefore with this salue.

Gentlemen and Gentlewomen (quoth he) in that I wil not be tedious, in one word, I bid you all good day. The atchiuing of yesterdaies challenge betwéene *Aretino* & *Fioretta*, hath made me rise thus earely. Cease of therefore from your suppose, for I inioyne you all to silence, and let vs heare what a plea our plaintife wil put in to auer his doubt-

full Problеme.

The companie firſt requiting *Morando* with the like courteſie, and then returning his ſalue with the like ſalutatation, held their peace to heare *Aretino* parle, who ſeeing they liſtened attentiuely to heare his talke, began his tale in this maner.

It is a principle (quoth he) amongſt the naturall Philoſophers, that men by their conſtitution are indued with a more perfect and ſtronger complexion then women, being more apt to indure labour and trauaile, and leſſe ſubiect to effeminate pleaſure and paſtime: hauing their harts hardened to withſtand anie kind of paſſion, and leſſe mollified to receiue any patheticall impreſſion. Whereof I inferre, that men hauing their harts indurate by naturall conſtitution, are more able to withſtand the force of loue then women, whoſe effeminate mindes are incloſed within a more tender and delicate complexion. For as the perfect gold which is of a pure ſubſtance, receiueth anie forme ſooner then the ſturdie ſteele, which is of a groſſe & maſſie mold, ſo womens effeminate mindes are more ſubiect to ſodaine affection, and are ſooner fettered with the ſnare of fancie, then the hard harts of men, which being rubbed with the Adamant ſtone, are apt to withſtand anie violent paſſions. *Tireſias* who had by hard hap the proofe of both natures: and *Scython*, who at his pleaſure was either a man or a woman: the one being demaunded by *Iupiter* and the other by *Bacchus*, whether men or women were moſt ſubiect vnto loue, framed this anſwer: that the armes which *Venus* gaue in her ſhield, were ſufficient to diſcuſſe the doubt: meaning that as Doues who are *Venus* darlings, are more prone vnto luſt then anie other foules: ſo women are more ſubiect vnto loue then any other mortall creatures.

Truely ſir (quoth *Fioretta*) you ſeeme by your ſentences to be a ſubtill and ſecret Philoſopher: for I thinke you bring in ſuch darke problemes, as you ſcarſe vnderſtand your owne reaſons. Is this your ſkill in naturall Philoſophie, to

bring

bring in naturall principles? Do thinke you by Sophistrie to shadow the truth? No, words are but winde, and a few dry blowes shall not carrie away the conquest. *Aristotle* and *Albertus* both set downe this infallable *Axiome*, that the naturall constitution of men, is choller, hote and drye, hauing of all the foure Elements fire most predominant in their complexions: so that as *Galen* affirmeth in his booke *De partibus corporis humani*, this fierie constitution doth make them full of passions, soone hote, soone cold, easilie inflamed and quickly quenched. Whereas women be phlegmatick, cools, and moist, hauing water most predominant in their constitution, and therefore lesse subiect vnto fierie affections. Whereof I inferre, that the mindes of men, which are hote & dry, are sooner scorched with the heate of *Venus*, and fiered with the flame of fancie: yea, Loue hath more power to set on fire their affections, being already of a hote constitution, then to scorch or scald the harts of women, which naturally are of so moist and cold a complexion. The drie Beuin is sooner set on fire then the waterie Beech: the withered hay sooner burneth then the moist gratle: and the fierie hart of *Mars* sooner scorched then the cold mind of *Diana*.

Nay maistresse *Fioretta* (quoth he) seeing you vrge me so strictly, I will proue my premisses with most approued instances. Was not *Dido* almost consumed in the flame before *Eneas* toucht the fire? Was not she fettered at the first sight, whereas *Venus* could hardly induce her sonne to loue. *Demophon* was not so soone drowned in desire as *Phillis*: for he no sooner set foot on land but she was ouer shoes in loue, whereas (God knowes) all her flattering allurements could hardly traine him to the Court of *Cupid*. The Nimph Echo no sooner saw *Narcissus* but she was inflamed: whereas he neither by teares, praiers, promises, nor protestations could be allured to yéeld himself a subiect vnto *Venus*. Tush, what should I recount the passionate loue of *Salmacis*, *Circe*, *Biblis*, *Hylonome*, and of infinite other, whose liues are sufficient proofes and presidents to confirm me my former reasons.

Cupid intending to reuenge himselfe vpon *Apollo*, for discouering the adulterie betweene his mother and *Mars* was faine to spend manie of his chiefest darts ere he could strike him in loue with *Daphne*: but as the blind boy pleasantly sported with his mother, by chaunce he raced her brest with the tip of his arrow, which no sooner toucht her, but she was deepely in loue with her darling *Adonis*. In fine, all ages and estates haue yeelded sufficient proofes to confirme my premises, so that I need not allege any more reasons, but conclude with the saying of *Martial*, which affirmeth three thinges neuer to be parted. *Mulier, Amor, & inconstantia.*

Tush (quoth *Fioretta*) all this wind shakes no corne, your Antecedent infers no necessarie Consequent, for if I grant that diuers dames haue been sodainly surprised with fancy, may you therefore conclude, that women are more subiecte vnto affection then men, this were (*Aretino*) too absurd an argument: but to confirme my reasons with a plaine proofe which we both see and know by dayly experience. Are not men faine, being themselues once fired with fancie to seeke and sue, to watch and warde, to prate, to parle, to pray, to protest, to sweare, to forsweare, yea to vse a thousand sundry shifts to alure a simple maide vnto loue: Doe they not seeke to hale her vnto their hooke, with diuers new deuises. Some practise musicke to inueagle their minds, playing in the night vnder their windowes, with Lutes, Cithrens, and Bandoras. Some Tornay and Iust: that by their manhood they may allure them to loue. Some paint out their passions in songs and Sonets, to moue them vnto mercie: none saying they are too pitifull, but all exclaiming of their crueltie. The poore woman notwithstanding, is so vnwilling to yeeld vnto loue, that she is hardly induced to fancie by all these flattering allurements, whereas the man is fiered with euerie new face, fettered with euerie new fancie, in loue at euerie looke, yea, they can not *Accedere ad ignem*, but they doe straight *Calescere plus quàm satis*: so that it is hard to find

a man, but he is either fraught with loue or flatterie.

Not so *Fioretta* (quoth *Siluestro*) conclude not so strictly, for to loue (I graunt) is proper to men, but to flatter belongeth to women.

Why (quoth *Peratio*) dare you blaspheme so broadly against that noble sexe, take heed, if your mistresse heare of this fond censure, she hang not the lip.

This is small to the purpose (quoth *Morando*) whether men faine, or women flatter, it is not the marke we shoot at. Sith madam *Panthia*, these two champions haue so manfullie behaued themselues within the lists, that as yet the combate hangeth in suspence, to which of them shall wee Iudges of this quarrell assigne the conquest?

Truely Sir (quoth *Panthia*) to speake my mind freely without affection, in this case this is my opiniõ. That loue being no mortall passion, but a supernaturall influence allotted vnto euerie man, by destinie charmeth & inchanteth the minds of mortall creatures, not according to their wils, but as the decree of the fates shall determine, for some are in loue at ỹ first look: As was *Perseus* with *Andromeda*: some neuer to be reclaimed, as was *Narcissus*: others scortched at the first sight, as *Venus* her selfe was of *Adonis*: Some alwaies proclaime open warres to *Cupide*, as did *Daphne*. Thus I conclude, that men or women are no more or lesse subiect vnto loue, respecting their naturall constitution, but by the secrete influence of a certaine supernaturall constellation.

Then Madam (quoth *Peratio*) you will appoint Loue to be some metaphysicall impression that exceedeth nature and that affection is not limited by the motions of the mind according to the complexions when it is incident, *Aristotle* in his physickes being of this minde, that the interiour senses are tyed to the Elementarie constitution of the external temperature, whereof I remember that *Epictetus* merily iesteth in his workes with the Ladis of *Messena*, that therefore they were inconstant because phlegmaticke, in that

that

that complexion resembleth the water which of all elements is most mouable.

Morando and the rest of the companie smiled, but yet greatly praysed and allowed the wise verdict of *Panthia*, commending the mother for her perfect modestie, and the daughters for their passing chastitie. The discourse thus ended, and the sentence set downe, *Morando* and his guestes went to dinner, which being ended as well with pithie deuises as pleasant dainties, *Panthia* constrained by certaine vrgent affaires, yelding *Morando* great thankes for his courteous entertainement, went home to *Bononia*, accompanied with the three Gentlemen: who likewise leauing *Morando* in his dumps for the losse of such good companions, departed, and for a time stayed with *Panthia* at *Bononia*: where what succesle *Siluestro* had in his loue I know not: but if I learne, looke for newes.

Finis. *Robert Greene.*

THE
Second part of
the Tritameron of Loue.

Wherein is ſet forth a delightfull *diſcouerie of Fortune and Friendſhip,* newly adioyned.

By Robert Greene, Maiſter of Artes in Cambridge.

LONDON
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The second part of the Tritameron of Loue.

AFter that the Ladie *Panthia* was returned to *Bononia*, and all the gentlemen at her intreatie had borne her companie, willing to shew them how far she was from ingratitude, although they were desirous particularly to depart to their seuerall mansions, yet challenging a command ouer their needlesse affaires, she wunne them without anie great intreatie to trye their welcome by their entertainment: especially *Siluestro*, who was glad of such a restraint, sith the vertuous disposition of the Ladie *Lacena* had insinuated so cunningly into the depth of his thoughts, that he found the libertie of his mind countermanded, with a fore conceipted impression of an after possessed content: well, the gentlemen generallie resting at the commandement of the Ladie *Panthia*, *Siluestro* finding, with *Scipio*, that hee was neuer lesse alone then when he was alone, nor that his businesse was more great, then when he was most idle, feeling with *Æneas* that *Creusa* was in his hart whatsoeuer was in his heade, that although lately he had inueighed against loue, yet with the Pelican he had drawne bloud out of his owne breast, taking opportunitie at the rebound, least in dallying with occasion he might finde her bald behind: he resolued with himselfe to bewray that in outward 'parle which yet he had smothered in secret passions, and to a time at the fruition of his desires, by discouering the faithfulnesse of his de-

ſerts. Sundrie times he found *Lacena* at leaſure, as one that buſied her ſelfe more in thought then in action: but ſtill a baſhfull modeſtie made ſuch a reſtraint of his forwarde motions, that although with *Appelles* he had begunne the picture of *Venus*, yet he durſt neuer attempt to finiſh it, leaſt if hee got what hee gaped after, he might ſtumble on too ſore a charge, and if he miſt of the marke, hee might bee maſed with too open a checke: houering thus with *Bellerophon* in the ſkyes, at laſt all alone he fell into this melancholie meditation.

Hath it not (*Silueſtro*) beene vſed as an olde prouerbe in Italie, that an inward ſore puts out the Phiſitions eye: meaning by this Allegorie, that as a ſecrete maladie which is hid within the bowels of the patient, hardly can bee eſpied, for that it ouerreacheth his ſkill by being ſo couered, ſo a ſecrete ſorrow that fretteth the mind without diſcouerie, hardly can bee redreſſed, vnleſſe by reuealing the paſſions: the concealing of *Achillis* loue was worſe to his conſcience then his death, by vnfolding his minde to *Polixena*. *Diomedes* ſecret ſighes were worſe then his open ſorrowes: it is more paine to keepe the fire of *Veſta* couered, then to offer ſolemne rites to the daughter of *Iupiter*, and *Silueſtro*, aſſure thy ſelfe, greater are thy poſſeſſions ſmothered, then thy denyals ſhall bee grieuous reiected: feare in loue is fault, as long as the worſt fault in loue is a vertue: bluſh not to vtter that which thou meaneſt to performe, as long as thy requeſt garneth her honour: mariage (*Silueſtro*) is honorable, and ſuites to ſuch effecte may be denyed, but not miſliked. Try: but as *Hymneus* holdeth in the one hand a ſtarre, ſo he keepeth in the other a ſtone. *Iunos* feaſtes, as they begin with ſweete Conſortes, ſo they are intermingled with broken melodie. Marriage hath her ſeate tyed to the eye of pleaſure with a haire: a huſbands ſtepping to delight, ſtriketh his foote againſt daunger, and in ſeeking after content, hee falleth oft into perilous contention. *Plato* in his An-

drogine

drogine, was of this mind, that a wife though neuer so vertuous, yet was an euill: his reason ὅτι ἐστι γυνὴ, for for that she was a woman. play the wise man then *Siluestro*, bite not at the frute that hath onely a faire rinde; weare not a garland with *Perseus* when thou hast lost the conquest, offer not vp on the altar of Content nothing but conceiptes, least the flame be depressed, and thou halfe stifled. *Cleobulus* meeting his sonne *Freon* solemnising the ceremonies of marriage, gaue him in his hande a braunch of Wemblocke: meaning by this, that the vertuous disposition of a wife is neuer so perfect but it is interlaced with some frowarde fancies: Suppose all this is true: shall the Marchant forbeare the sweetnes of his gaine for the roughnesse of the sea: shall *Appelles* cast away his Pensil for that his Boyes take such such paines in grinding of colours? Were it not folly to cast away the nutte because the shell thereof is so hard? Yes *Siluestro*, nothing is found without contrarieties: the roundest circle hath his diametron, the fauourablest aspects their incident oppositions: and marriage is therefore qualified with many trifling griefes and troubles, least the superfluitie of delight should dazle and the mind in securitie and contempt. As thus the poore gentleman sat perplexed, *Lacena* came by, who seeing him sit so ouercharged with dumpish thoughts, wishing him as well as the man whom she meant to mary with, did driue his hart frō his halfpenny on this manner.

I can but maruel *Signior Siluestro* to see such a strange Metamorphosis of your affections, that opposing your selfe to your wonted constitutiō, from a Courtier plausible with *Aristippus*, you are become a stoike *Satyricall* with *Zeno*, that from mirth, the Herald of youth, you are fallen to melancholie, the hastener on to old age: these sodaine alterations (if credit may be giuen to *Auicen* in his *Aphorismes*) as I haue heard old Phisitions alledge, proceed from the sundrie motions of the mind, as sorrowes, care, desires, want of content, loue and such like.

The second part

Lucena had no sooner named loue, but *Siluestro* began to sigh, whereupon she prosecuted her prattle thus pithily.

Vaine I (*Siluestro*) so rightlie censured of your paine by feeling of your pulse, as you doe resemble *Hyperchion* that could not heare a man talke of musicke but he must play on his pipe, nor you one name loue, but you must sigh: take heed man of *Ouids* penne in his verses, or *Zeuxis* pensell in his pictures, betweene the ones writings & the others paintings, prouns Loue to bee an vnruly Lord: for *Ouid* set downe, that Loue in his law obserueth neither principle, reason nor circumstance, and *Zeuxis* drawing the counterfete of *Venus*, presented her tending vpon a crowne and a sceptre broken in peece meale, meaning as I suppose by this embleame, that as Loue is aboue law, so she grudgeth to be checkt with the title of supremacie. Take heed then *Siluestro*, admit not such an ambitious tenant as will not bee thrust out with lawfull warning: sighes are the inblazers of thoughts, and melancholie is the mistresse of dispaire. Loue not, but if thou must needes loue, hope well whatsoeuer thy hap be.

Lucena concluding with a smile that made *Siluestro* thinke she did but put a spurre on his heele, seeing how cunningly she wisht him to attempt the end of his desires, began thus to reply.

I know not madam how cunning your Ladiship is in calculating diseases by the causes: for Phisitions are oft like the Gymnosophists, not knowne by their apparell, but by their precepts, *Galen* was not iudged the father of *Medecine* by the colour of his coate, but by the skill in his arte: and your alledged doctour *Auicen* was better knowne by his Aphorismes then his attire, and you madame, may haue some deep insight into the constitution of complexions, though you haue not an Herball tied at your girdle, yet *Hippocrates* for all his skill censured amisse, and you for all your cunning may misconstrue of my maladie by my outwarde motions. All the maides in Rome that gazed at the temple

of

Vesta were not virgins. It was a question, though *Democritus* euer wept, whether it was for ioy or sorrow. Sighes, madam, proceed not alwaies for loue, as well hath griefe his passions as fancie: but if I were in loue, yet were my disease to be pitied, in that if the sickenes be not cured, it ingendreth either despaire or death: your perswasions (as one wishing by experience) are friendly, and therefore worth thankes, wherein you decypher the miseries and mishaps of Loue, that aiming at delight, it stumbleth at disquiet: although (madam) it is the point of a wise man being forewarned, to be forearmed, yet let me answere thus to your obiections, that *Homere* willing to signifie vnto vs, that the Gods giueth vs good or ill happe by propertie, faineth that at the gates of great Olympus, there are placed two vessels, the one of gall the other of honie: of which two mingled together, *Iupiter* causeth all men to drinke, whereunto *Plutarch* alluding, saith: that men can neuer purely and simply enioy the ease of any great prosperitie: but whether it bee Fortune, or the enuie of Destinie, or els the naturall necessitie of earthly thinges, their ease is alwaies intermingled in their life time with euil among the good: in which predicament I remember *Epictetus* doth appoint marrying as a state of life interchaungeably mixed with frownes and fauours. Then, madam, if in loue troubles are necessarie, because consequently incident: your perswasions are but bad philosophie, for that no science is perfect that is not grounded on certaine and infallible principles: yet like a good Phisition, not finding the sore, but appointing the salue, you will me to relieue my sorrowes with hope: herein alluding (as I suppose) to *Diodorus* the Athenian, who was wont to say that two things are verie hurtful to men, Loue and Hope, of the which the one leadeth and the other accompanieth them: the one seeketh out the meanes to execute their thoughts, and the other perswadeth them with good successe. And although these two things are not seene with the eye, yet are they worse then visible punishments:

so

so madam, whether I loue or hope I am perplexe, in that both these are passions, yet seeing as *Aristotle* saith, the content of the sense is measured by the delight of the obiect, geue me leaue to loue, were it neuer so dangerous, sith I know the thing loued is so vertuous, and hope I will the mangre enuy of despaire, sith my desire is so honest and honourable.

Then (quoth *Lacena*) my supposition is graunted, your are in loue.

That madam (quoth *Siluestro*) is hard for mee to affirme: but assure your selfe, loue is in men, and like an ambitious *Cæsar*, hauing graunted at the first but the rule of a particular prouince, insinuateth to haue the possession of the whole empire. I had red before (madam) though not proued it by experience, that the arrowes of *Cupid* were more daungerous to be seene then to be toucht, that hee which graunted *Venus* but a corner in his kitchin, should find her (vnlesse he straight thrust her out) to aime at his whole inheritance: against whose incroching vaine had I this principle: *Principijs obsta*: and yet was I faine with *Medea*. *Scio meliora, proboq́; deteriora sequor.*

I will take you (quoth *Lucena*) at your Latin, and borrow at your chaunce, that you poore man haue made so bad a choise, that knowing the best, hath stumbled on the worst; before, me thought you counted the obiect vertuous, and the desire honourable, and now slip you so farre backe as fallen with *Medea* into extreeme follies.

Siluestro seeing that wrong application had almost made *Lacena* peeuish, fearing if he wrested not the pin to a right key, his melody would be marred, made this subtil answere.

Madam, I did but herein allow your opinion for an Oracle, in thinking loue, though neuer so sweet, yet to bee tempered with some taste of golde, meaning by *Medeas* sentence not the badnesse of my choice, but thinking I followed the worst, how well soeuer I had wrought, in that I did loue at all. For, forewarned by your friendly promise, I thought I did see the ill, which was Fancie, and the best, which

which was Abstinence, and yet forced despight of will to become subiect to loue: I followed the worst, in that I did loue.

You men (quoth *Lacena*) smiling as halfe satisfied, haue your shifts of descant, to make sundry points vpon one plaine song, and are so cunning in your sophistrie, that womens wits are halfe dazled with your contrarie fallacions: but taking once (as many Ladies haue done) crackt coine for payment, yet to make me amends, tell me (*Siluestro*) by the faith of a gentleman, what is the Ladie that you loue?

Shall this (madam) then suffice (quoth *Siluestro*) without any further demand or question at this time: and will you promise to answere me an other sute? If it be no greater (quoth *Lacena*) I agree, and promise to be no further inquisitiue. *Siluestro* meaning to be pleasant, made this confused answere. The Ladie (madam) by birth honourable, by education vertuous, her country Italy, her beauty great, her vertue more, wise, learned, modest, young, to be briefe (madam) euery way such a one as nature coulde present for a perfect counterfeite, or the Gods frame as a patterne of supernaturall grace, and to giue you the greater light, as neare as I can conceiue the Idea of her person in my imagination, thus I may describe her.

The description of Siluestros Ladie.

Her stature like the tall straight Cedar trees,
Whose stately bulkes doth fame th' Arabian groues,
A pace like princelie *Iuno* when she braued,
The Queene of Loue fore Paris in the Vale,
A front beset with Loue and courtesie,
A face like modest *Pallas* when she blusht:
A seelie shepeheard should be beauties Iudge:
A lip swete ruby red grac'd with delight,
A cheeke wherein for interchaunge of hue,
A wrangling strife twixt Lyllie and the Rose,

The ſecond part

Her eyes two tinckling ſtarres in winter nights,
When chilling froſt doth cleare the azurd skye:
Her haire of golden hue doth dim the beames,
That proud *Apollo* giueth from his coach:
The Gnydian doues whoſe white and ſnowie pens,
Doth ſtaine the ſiluer ſtreaming Iuory,
May not compare with thoſe two mouing hils,
Which topt with prettie teates diſcouers down a vale
Wherein the God of loue may daigne to ſleepe:
A foot like *Thetis*, when ſhe tript the lands,
To ſteale *Neptunes* fauor with his ſteps.
To be briefe, Madam.
A peece deſpight of Beautie framde,
To ſhew what Natures linage could affoorde.

Thus (madam) I thinke I haue at large made ſuch a diſcourſe of my miſtreſſe as your Ladiſhip herein thinkes your ſelfe ſatiſfied. I am glad (quoth *Lacena*) you are ſo pleaſant, as for an Apple to preſent me an Oyſter, I craued onely her name, and you make a diſcouerie of her qualities: what the Ladie was (quoth *Silueſtre*) was the queſtion, and I referre me to all the world if this importes not a deſcription of her ſubſtance, her name (madam) was not named in the demand, and therefore pardon me, if at this time ſhe goe nameleſſe. But now it reſts, you reſolue mee in my queſtion, which is (madam) what the gentlemans name is that moſt of all you loue in the whole world, and vnto this (madam) I adiure you by the loue of virginitie which I know you count a ſacriledge to violate.

Lacena perceyuing how pleaſant *Silueſtre* had beene in his problemes, meant to conclude in the ſame mood and figure, and to ſhew her ſelfe as wittie as ſhe was politike, told him that although he had ſubtilly giuen ſolution of her demand, yet ſhe meant more courioully and charitly to reſolue him in his queſtion, and yet (quoth ſhe) we reade that *Apollos* Oracles which were counted diuine had double

meanings

meanings, and could well brooke for the time present sundrie interpretations: but sir, before I enter into my solution, let me freely say, that your question maketh a double demand in telling his name whome I loue best, it craftely maketh inquisition whether I loue or no, so that in graunting this, I returne your demand with vsurie: well, because you shall not thinke I liue out of charitie, I confesse I loue, and this is his name.

Lacenas Riddle.

The man whose methode hangeth by the Moone,
and rules his diot by Geometrie:
Whose restles mind rips vp his mothers brest
to part her bowels for his familie.
And fetcheth *Plutoes* glee in fro the grasse,
by careless cutting of a Goddesse gifts:
That throwes his gotten labour to the earth,
as trusting to content for others shifts.
Tis he good Sir that *Saturne* best did please,
when golden world set worldlings all at ease.
His name is Person, and his progenie
Now tell me of what auncient petigree.

Now (quoth *Lacena*) you heard his name, I pray you tell me whose sonne his brother was? As *Siluestro* was ready to make reply, the Ladie *Pambia* with the rest of the company hauing heard newes, that *Francesco Sforza* a countrieman and kinsman of theirs, was slaine in a battaile against the Turkes, missing the Ladie *Lacena*, went to seeke her out, that they might make her partaker of his death, found her & *Siluestro* close at prattle. The old mother who was willing her daughter might match so well, saide nothing: but *Aretino* so thinking to set *Siluestro* in a chase, gaue the onset in this manner.

I am glad (madam) *Lacena* to see you so sone this

morning at ſhrift, either no doubt, you are either become of late verie religious, or els you owe ſome extraordinarie deuotion to your ghoſtly Father: I can not coniecture by his cõplexion but you haue ſtumbled on a learned clarke, and therefore commend your choiſe, but take heed, for I haue heard them ſay, that theſe *Bononians* are ſore penytentiaries, and paſſe ouer their owne faults with the ſtrictnes of other mens penance, but no doubt, they which followed *Pythagoras*, counted his bare dyete, dainties, and ſuch as like of the trée, ſeldom find fault with the fruite.

Silueſtro willing to ſtrike *Aretino* in the ſame vaine, for that he knew he bore ſome good will to *Lacena*, made this anſwere.

I remember that *Diogenes* the Cynnicke, vſed to call *Pluto* proud, when the Philoſopher himſelfe had a ſelfe conceipte in his patcht cloake, and *Phocion* wiſhed men to buye ſhoes, and yet himſelfe went euer bare foote: *Aretino* by naming me a ghoſtly father, aimeth at that profeſſion hee beſt liketh of, and would with *Marcellinus*, by prayſing an other mans iuſtice, inſinuate himſelfe into the ſame office: but we ſée the braueſt men haue not the beſt lucke, and Time and Fortune are oft enimies to ſuch as deſerue beſt, yet *Aretino* (quoth he) be of good cheare, for as long as your haruelt is in the graſſe, and the fruite vngathered, you may with the Camelion liue by the aire, and make an ordinary of hope. The company who very well vnderſtood this miſticall meaning of *Silueſtro*, ſmiled to ſée him chollericke *Aretino* was at this dry cut, which *Panthia* eſpying, ſorie that the gentleman ſhould fall out, broke off the iarre with theſe ſpéeches.

No more of this, for it is ill ſowing of ſalt amongſt nettles, and ſtirring vp the fire with a ſword, frumps amongſt friends are friuolous, and a word miſtaken is halfe a challeng: therefore gentlemen, leaue theſe nédles Allegories that haue ſuch an amphibologicall equiuocation, and may admit ſuch diuerſe conſtruction: let the ghoſtly father

and

and his nouice make what confession they list, for I hope the man is honest sith he hath left his cole and his hood behind. But to be short, this was not the matter wee came for. The cause (daughter *Lacena*,) was to bring you newes, that a contriman, nay more a kinsman of ours *Francesco Sforsa* is lately slaine, in the broiles against the turkes: *Lacena* hearing this tidings after great commendations giuen of the man for his vertue, parentage, valor and magnanimitie, fetching a deepe sigh, saide: O Fortune, how constant art thou in thy inconstancie? *Panthia* who seeing that *Aretino* his choller was not yet disgested, willing with some discourse to bring him out of his ments, toke hold of her daughter *Lacenas* word, and saide, that seeing they were at leasure, and dinner not yet ready, she would very gladlie haue them make manifest what that supposed fortune was: *Peratio* desirous to content the old Ladie, and specially to please *Fioretta*, to whom he was newly affectionate, vndertoke the matter, and told the gentlemen, that if they would pardon his rashnesse in attempting such a great enterprise, willingly he would fulfill the Lady *Panthias* request. *Siluestro* made answere for the rest, that sith the losse of time was the greatest prodigalitie, and that such expence might not be valued, he thought it very fit to passe away the morning, with such profitable purposes, and therefore entreated *Peratio* to goe forward in his good motion, who began his discourse in this manner.

Peratio his discourse vpon Fortune.

ARistotle who by the sharpenes of his reason pearced into the depth of many physicall and supernaturall conclusions, long demaunded by his Scholler *Alexander* the great, what Fortune was: made this answere: That it is a casuall and accidentall cause in things, which being purposely done for some certaine end, haue no apparant cause of their falling out otherwise, so that a man may well say,

that such a thing came to him by Fortune, which falleth out besides his thought, when he vndertaketh any purpose with deliberation. And *Plato* who for his Theologicall sentences was called diuine, made this definition: that Fortune was an accidentall cause, and a consequence in those things which proceed from the counsell of man: and *Epicurus* his opinion was, that Fortune was such a cause as agreed neither to persons, times, nor manners: by which reasons we may iustly say, that all future euents subiect to casuall inconstancie, because they hang in suspence, and may fall out contrarie to deliberation, may bee comprehended vnder this worde Fortune. *Theophrastus* speaking of this Goddesse Poetically, aiming at her qualities, saith: she looketh not whereat she shooteth, delighting to depriue men of that which with great paine and labour they haue attained vnto: but especially in ouerturning those felicities when men suppose to be most firme, and assured: so that *Iuuenall* in his Satyres saith, that when it pleaseth her, she maketh a Consull of a Rethorician, and è contra, as her inconstant pleasure is, hauing this propertie to delight greatly in the varietie of chaunces, and in deriding all the deuices of man: oftner lifting vp into the place of soueraigne authoritie such as are vnworthy thereof, then those which by desert merite such dignitie.

The auncient Romanes more honored Fortune then any one people in the world: for they estæmed her (saith *Pindarus*) as the Nurse, vpholder, and Patrone of the Citie of Rome: they erected for her many and sumptuous Temples, wherein she was adored vnder sundry names and titles, as a Goddesse of singular power; insomuch that they thought themselues more beholding vnto Fortune for the greatnesse and prosperitie of their Empire, then to vertue: *Sylla* hauing attained to the soueraigne authoritie and dignitie of a Dictator, yéelded himself and all his actions to the fauour of Fortune, boasting that

his

his prosperous successe proued him to bee Fortunes child, and thereupon callenged vnto himselfe the sirname of happy.

In deed (quoth *Siluestro*) I remember that *Liuie* maketh report of him in his Decades, that he did so greatly stay him selfe vpon the fauour of Fortune, that hauing her to frowne as one armed by fate after many proscriptions, murders and barbarous cruelties, voluntarily and without fraud he dared to resigne ouer the Dictatorship, and to spend the rest of his yeares in great assurance and quietnes of mind, yea, and as a Prince to passe and repasse through all Italie without any garde, euen in the middest of them whom he had so deepely offended.

It is also read of him (quoth *Aretine*) that when *Mithridates* king of Pontus wrote vnto him, concerning the warre he had vndertaken against him: setting downe in the contents that he maruelled how *Scilla* durst buckle with his great Fortune, especially knowing that she had not deceiued him at any time, whereas she neuer knew *Scilla* Consull: he scoffing at his brauerie, returned this answere: for the selfe same cause (*Mithridates*) doe I attempt the wars against thee, in that Fortune hauing done her duetie, and intending to bewray her selfe, she meanes to turne her backe vpon thee, and to sleepe in my tent. Likewise *Iulius Cæsar* gaue a certaine argument that he had of the assurance of Fortune, when entring vpon the Sea in a litle Frygat in a great gust of winde and tempestuous weather: the Pylote making some doubt of waighing vp the Anker, for that the sea was so rough, the Monarch incouraged the mariners, saying: Be not afraide my friend, for thou carriest *Cæsar* and his Fortune. *Augustus* his successor sending his Nephewe to the warre, wished that hee might bee as valiant as *Scipio*, as welbeloued as *Pompeius*, and as fortunate as himselfe, attributing to Fortune as a principall worke, the honor of making him so great as hee was. For that (quoth *Aretino*) you haue

brought *Auguſtus* that worthie Monarche to memorie, giue me leaue to ſay thus much of him, that great familiaritie and acquaintance growing betwixt him and *Anthonie* his companion in the empire, they often paſſed away the time together with ſundry ſortes of playes and paſtimes, wherein *Anthonie* alwaies went away vanquiſhed. Whereupon one of his familiar friends, well ſæne in the art of diuination, tooke occaſion many times to vtter his mind vnto him in theſe or the like ſpéeches. Sir, what doe you ſo neare this young man? Be not ſo familiar and conuerſant with him: your fame is greater then his, you are elder then he, you command more then he, you are better exerciſed in feats of armes, you haue greater experience, and euery way are his ſuperiour: But this let me ſay which I haue found out by the ſecrets of my ſcience, that your familiar ſpirite feareth his, and your fortune which of it ſelfe is great, flattereth his: ſo that if you ſequeſter not your ſelfe farre from him like, a deceitfull goddeſſe, ſhe will take the garland of honour from your head, and ſet it vpon his. Thus to confirme *Peratios* ſpéech, we ſee in what great eſtimation the auncient Romanes held Fortune, yea they ſtood in ſo great awe of her power, that *Paulus Æmylius* that great captain was wont to ſay, how among humane things he neuer feared any one: but amongſt diuine thinges, he alwaies ſtood in great feare of Fortune, as of her in whom there was ſmall truſt to be repoſed becauſe of her inconſtancy and mutable variety whereby ſhe neuer vſeth to gratifie men ſo liberally, or to beſtow ſuch abſolute proſperity vpon them, but that ſome enuy is mingled in the portions. The conſideration whereof moued *Demetrius* to cry out, and ſay: O deceitfull Fortune, thou art eaſily found, but hardly auoided. They that laboured moſt (quoth *Peratio*) in painting out the properties of this fained goddeſſe, ſaith, that ſhe hath a ſwift pace, a lofty looke, and a hauty hope.

Becauſe you talke of painting (quoth the Lady *Panthia*) I remember that in the Duke of Florence chamber,

I once

I once saw a table whereon was pourtrayed the picture or counterfeit of Fortune, as neare as I can gesse in this maner. Winged she was, and standing vpon a gloabe, as decyphering her mutabilitie: holding in her right hand the Cornucopia or horn of abounda nce, which the Poets faine to be full of all such heauenly and earthlie things as are exquisite and pretious, these she poureth out liberally, when, to whom, and where she pleaseth. In the left hande, a wheele, which she tourneth about continually, whereby that part which is aboue, is presently turned downeward, thereby giuing vs to vnderstand, that from her highest preferment she throweth downe in one instant such as are most happie into the gulfe of miseric: vnderneath this picture were written certaine verses, thus englished.

The fickle seat whereon proud Fortune sits,
the restles globe whereon the furie stands,
Bewraies her fond and farre inconstant fits,
the fruitfull horne she handleth in her hands,
Bids all beware to feare her flattering smiles,
that giueth most when most she meaneth guiles.
The wheele that turning neuer taketh rest,
the top whereof fond worldlings count their blisse,
Within a minute makes a blacke exchaunge:
and then the vild and lowest better is:
Which embleme tels vs the inconstant state,
of such as trust to Fortune or to Fate.

After I had made consideration of these verses, mee thought I might rightly compare Fortune to a glasse, which the brighter it is, the more brickle it is: but leauing you to your discourse, although partly I haue made a digression, let vs heare (*Signior Peratio*) her inconstancie proued by euident examples.

Histories madam (quoth *Peratio*) the treasure of antiquitie, and light of time, sets before our eyes innumerable

examples of common and contrarie effects, that are wrought by this inconſtant Fortune, and thoſe often times practiſed vpon the ſame perſons, where of ſmall, ſhe hath made very great, and afterwarde taken them downe lower, and if I may ſo ſpeake, made them more miſerable then euer they were at the beginning. *Hanniball* that renowmed Captaine of the Carthaginians, and redoubted enimie of the Romanes, whoſe faune terrified the whole ſtate of Italie, after ſundrie notable victories obtained againſt them, was in the end vtterly ouerthrowne and compelled to flye hether and thether, to haue recourſe to forraine Princes, in whoſe armies he caſt himſelf for the ſafty of his perſon, after long wandring being old and ſpent, he ſetled himſelfe with the king of Bythinia. But *Titus Flaminius* whom the Romans ſent embaſſador to that king, required to haue him, that he might put him to death: for (quoth he) as long as he liueth he will be a fire to the Romane Empire, which wanteth but ſome one or other to kindle it. When he was in the rigor and ſtrength of his age, neither his hand nor his bodie procured ſo great daunger to the Romans, as his good vnderſtanding and pollicie in martiall diſcipline, being ioyned with the ſecret enuie he bare them, which is nothing diminiſhed through olde age, neither yet through the alteration of his eſtate and fortune, becauſe the nature and qualities of manners continueth alwaies. *Hanniball* being aduertiſed what *Titus* did requeſt, ſteped poyſon in a cuppe of drinke, which a long time hee had kept againſt an extremitie, but before hee dranke, hee vttered theſe wordes: Nowe will I deliuer the people of Roome from their great care, ſeeing that it lyeth ſo heauie aborde vpon them, and the time ſeemeth ouerlong to ſtay for the naturall death of this poore olde man whom they hate ſo extreemly, and yet *Titus* ſhall not glorie in any honourable conqueſt, nor get a victorie worthie the auncient Romanes, who euen then when *Pirrhus* their enimie warred againſt them, and had wonne battailes

of

of them, yet ſent him woꝛde, of poyſon that was pꝛepared foꝛ him: thus did that great and vertuous Captaine finiſhe his daies being vtterly ouerthꝛowen, and trodden vndeꝛfoote by Foꝛtune, which foꝛ a time had placed him in the higheſt degrée of honour.

Pertinax came to the Empire, aſcending from a ſimple Souldier to the degrée of a Captaine, and afterwarde gouernour of Roome, being boꝛne of a pooꝛe countrie woman, and haning onely raigned two monthes, was ſlaine by the Souldiers of his garde. *Eumenes* a Thꝛacian, one of *Alexanders* Liuetenants, and one that after *Alexanders* death had great warres and made his partie good againſt *Antigonus* King of Macedonia, came to that greatnes and authoꝛitie from a pooꝛe potters ſonne, and afterwardes being ouercome and taken pꝛiſoner, dyed moſt miſerably of hunger: But ſuch pꝛeferment of Foꝛtune will not ſéeme verie ſtraunge vnto vs, if wee conſider how *Aurelius* from the ſelfe ſame place, obtained the ſelfe ſame dignitie: *Probus* was the ſonne of a Gardener, and *Maximinus* of a blackſmith: *Iuſtinius* foꝛ his vertus ſurnamed the great, from a hogheard in Thꝛacia, attained to the Empire. *Lewes* the méeke Emperour and king of Fraunce was conſtrained to giue ouer his eſtate, and to ſhut himſelfe vp in a Monaſterie, thꝛough the conſpiracie of his owne childꝛen. *Valerianus* had a harder chaunce of his eſtate, ending his daies while he was pꝛiſoner in the handes of *Sapor* king of the Parthians who vſed the thꝛoat of this miſerable Emperour whenſoeuer hee mounted vpon his hoꝛſe. *Mahomet* the firſt of that name, of a verie ſmall and abiect place, being inriched by marrying his maiſtreſſe, and ſeruing his owne turne very fitly with a mutinie raiſed by the Saracens againſt *Heraclius* the Emperour, hee made himſelfe their Captaine, tooke Damaſcus, ſpoyled Egypt, and finally, hee ſubdued the Citie of Arabia, diſcomfited the Perſians,

and became both a Monarch and a Prophet.

But what need we draw out this diſcourſe, to ſhewe the ſtraunge dealings and marueylous chaunges of Fortune in particular eſtates and conditions of men which are to be ſæne dayly amongſt vs: ſæing the ſoueraigne Empires of Babylon, of Perſia, of Grecia, and of Rome, which in mans iudgement, ſæmed immutable and inexpugnable, are fallen from all their glittering ſhew and greatneſſe, into vtter ruine and ſubuerſion, ſo that of the beſt of them which ſurpaſſed the reſt in power, there remaineth onely a commandement limitted and reſtrained within the confines of Alemaygne, which then was not the tenth part of the rich prouinces ſubiect to this Empire. Is there any cauſe then why we ſhould be aſtoniſhed, if litle kingdomes, commonwealthes, and other gouernments ende, when they are come to the full point of their greatneſſe? And much leſſe if it fall out ſo with men, who by nature are ſubiect to chaunce, and of themſelues deſire and ſeeke for nought elſe but alteration. Being aſſured therefore that ther is ſuch vncertaintie in all humane things, let vs wiſely prepare our ſelues, and apply our will to all euents, whoſe cauſes are altogether incomprehenſible in reſpect of our vnderſtandings, and quite out of our power, for he that is able to ſay, Fortune I haue preuented thee, I haue ſtopped all thy paſſages and cloſed vp all thy waies of entrance: that man which dare ſtand ſo with Fortune in deffiance, truſteth not in exterior contents, but ſtayeth himſelfe vpon Philoſophicall precepts, whereof all they are capable that imploy their wills and induſtry to ſuch a noble and glorious benefit. He that taketh leaſt care for to morrow, ſith *Epicurus* commeth therunto with greateſt ioy. And as *Plutarch* ſaith, riches, glorie in authoritie, and honour follow them moſt that ſtand leaſt in feare of their contraries. For when a man ſeeketh after any of them with an ouer burning deſire, whereby too great a feare of depriuation is imprinted into the mind, the pleaſure which hee hath by enioying the

ſame

ſame,is verie weake and vnſtable, much like to a flame blowne vp and downe with the wind: but as for the power of Fortune (ſaith the ſame Philoſopher) it onely bringeth downe thoſe men which of their owne nature} are of ſmall courage,and cowards, not attributing hereby cowards to miſfortune,nor valour to proſperitie, which is not able to perfect a man without vertue: For what will weapons auaile without experience, riches without liberalitie, victory without bountie and clemencie, fighting without valour and boldnes: to be briefe, all Fortunes goods without knowledge how to vſe them, are preiudiciall,and the goods of the minde onely firme and perpetuall. *Peratio* hauing ended his diſcourſe, *Aretino* meaning to ſhew that his choller was paſt, began thus to be pleaſant.

Before (Sir) you conclude ſo preſiſely, I pray you let vs hoare your opinion about one doubtfull point of Fortune, and that whether marriage is within the compaſſe of the goddeſſe or no, I meane, whether wiues fall by fortune. *Peratio* taking his queſtion at the beſt, thought to ende the diſcourſe with a pleaſant clauſe,and therefore returned him this anſwere.

By my faith (*Signior Aretino*) you haue found ſuch a knot in a Ryſh as will bee ſo hard to vntye as Gordias was that hung in th temple of *Iupiter* as a ſolution as hard to diſcuſſe as euer *Sphinx* put forth to the paſſengers: but (*Signior Aretino*) becauſe I will not be too curious thus as I can. I tolde you before that Fortunes chaunces are accidentall contrarie to deliberation, now marriage is a friendly vniting of mindes with a determined election, making choice of the thing loued, eyther for beautie, riches or vertue, therefore I thinke hardly brought within the cuents of Fortune,for that no marriage is ſo momentanie,but that hath ſome liking with a predetermined choice.

Now (quoth *Aretino*) what ſay you then to the marrying of ſuch as know not their wiues in the morning, and yet are married before noone? an inſtance for proofe: the

The ſecond part

Lady *Margaret Padylia* our countri woman, a Florentine, going to Church, as ſhe was at her Orisons eſpied a poore Genoueſe a traueller with whom ſhe fell in loue, and calling him by one of her maides to her Pew, ſo handled the matter, that the ſame day they both wedded and bedded. Marry (quoth *Peratio*) I ſay whether it came by Fortune or no, I muſt néedes ſay it was the hoteſt loue that euer I heard of, and ſuch an vnexpected euent, that had there béene any deliberation, I would haue attributed it to Fortune: but I haue heard them ſay, that marrying comes by deſtinie, and therefore the poore Lady was the more blameleſſe. As thus they were readie to proſtrate this pleaſant purpoſe, one came to deſire the Lady *Panthia* to come in to dinner, which meſſage broke off this prattle, and ſo all friendly went to their repaſt.

The afternoones diſcourſe.

AFter that they had paſſed away the dinner time with pleaſant diſcourſes, *Silueſtro* who ſtill had a flea in his eare and could not take any reſt, thought couertly to diſcouer that which openly he could not ſo well manifeſt, and therefore determined to ſend her a letter, which ſhe found ſo artificially, as if by happe his intent might bee intercepted, or ſhe by chaunce looſe it, yet no great vantage or ſuſpicion might bee had of their affections, the Contents were theſe.

Silueſtro to himſelfe.

REquells betwixt friendes are commandes, perforemance in amitie is duetie, promiſe is debt, too much curioſitie fauoureth of ſelfe loue, and ſuch as are too familiar, runne into contempt. *Ariſtides* counted all Demaunds bad that pretended not good. Lawfull wiſhes

are

are ſignes of honeſtie: Denyall ought not to bee named where the requeſt is both neceſſarie and honourable. Thoughts are not ſæne, but the face is the Heralt of the minde: Faith bideth no perfect tryall but by time: They which ſigh, either are troubled with too much ſorrow, or els want the end of their deſires: Death is ſweeter then feare of death, yet continuall griefe is aboue all feare. *Epicletus* was wont to ſay, that loue when it was denyed was fained. Being counted a friend, the fruites of luſt, and ſorrow: True loue ſauoureth not of Poetrie, but is a deſire of that which is good: The *Athenians* placed vertue aboue Fortune, and hold riches in leſſe eſtimation then beautie, and both leſſe pretious then honeſtie: as affection is reſtles, ſo being perfect, it is endleſſe: Juſtice is to giue euery one his due, a good mind harboureth not ingratitude. *Plinie* in his naturall Hiſtories ſaith, the Salamander delighteth in the fire, and *Socrates* a vertuous man, in the equitie of his thoughts: *Tullie* thought nothing profitable that was not honeſt: Say what thou thinkeſt (ſaith *Periander*) in neceſſarie matters, for diſſimulation ought not to come to the Altars: delay is preiudiciall to deſires: Time tarrieth not but palleth without recalling: if all theſe be true, let mee conclude with the Cenſure of *Thales Mileſius* that anſwereth euerie demaund diſtinctly within one day.

Siluestroes notes to quicken a ſuſpending memorie.

After that hee had framed this Chaos of confuſed precepts, and like an obſcure Paracelſian, thruſt a multitude of contrarie ſimples into one confectiõ, deſirous to make a clarkly conueyance without ſuſpitiõ, ſeeing halfe vnmannerly he had left the companie, he came downe from his chamber in haſt, & found them ſo hard at chat that they

perceiued not his abſence. But *Lacena* amongſt the reſt, (for time fauoured his attempts,) was ſolitarie ſtanding at the window, ſo that vneſpied of any, but not vnfelt of her he cloſely conueied the letter into her pocket, which done, he began to breake of her muſing, in this manner.

It is an old ſaying (madam) that *Conſalenti nunquam caput doluit*, The Phiſition giueth beſt counſell when his head is moſt quiet, which old *Axiome* willeth me to be ſo bold, as to trouble you in this dump: for my ſelfe being the other day ſore charged with melancholie, it pleaſed you pleſantly to attribute it either vnto ſorrow or loue: and now ſeeing you are in the like paſſion, my phiſicke is ſo ſimple, that by your owne verdict I muſt ſet downe my cenſure: for I can not but thinke that womens diſeaſes being like vnto mens in effect, proceed for the ſame cauſes, then (madam) blame me not, if I conclude as peremptorily, and ſay it is either griefe or affection that breedeth this vnaccuſtomed ſadneſs: to apply the like medicin for the ſame maledy, were, as the Logitians ſay, to proue *idem per idem*, therefore in this cauſe this is my aduice, that the perfection of nature ſtanding vpon contrarieties, ſets downe to vs that the Saturnine temperature is neceſſarie to dry vp the ſuperfluities of the ſanguine conſtitution, which reaſon argues that melancholy is oft as expedient for health as mirth, of which conſequent I may inferre, that if loue procure that cold and dry humor, it is not onely profitable but moſt neceſſarie. Then (madam) ſith the yeare is daungerous, and diſeaſes are incident, and moſt diſeaſes are Reumaticke, vſe loue as a meane of health, and as an exerciſe of the mind, ſo may you pleaſe your ſelfe with ſecret conceites and imaginations, and the better pittie them whom you ſee to languiſh in ſuch paſſions.

Lacena hearing how *Silueſtro* had abſurdly by en induction inforced a concluſion, feeling by his pulſe where his paine lay, thought to try how he could be a good patient in brooking a bitter potion, made him this anſwere.

I ſee

of Tritameron.

I ſée Sir, (quoth ſhe) that your phiſicke is rather the experience of a few drugges, then the knowledge of any principles, in that you confound cauſes in ſundry conſtitutions, but it is no matter, imagin what you pleaſe, and ſuppoſe what you liſt, if the worſt be loue, doubt not but my diſeaſe may be curable, marry, I neuer meane by your aduiſe to apply the medicine: if affection, as it is not a fault in women to fancie, hath tyed my libertie a litle ſhorter, take you no care for ſuch harmes as are voluntarie. I am reſolued to bee patient, knowing it the beſt ſalue againſt loue and fortune: but whatſoeuer the ſucceſſe bee, you are the man that ſhall leaſt know of it. And with that ſhe flung from him, as halfe in choller, leauing *Siluestro* ſo nipped on the pate with this laſt clauſe that ſhe ſtood like one transformed by *Meduſaes* head into a ſtone: ſhe poore ſeule no ſooner got into her chamber, but ſhe ſhut the doore, and fell to peruſing the contents, which at the firſt reading ſhe found ſo confuſed, that ſhe tooke it either for ſome prophetiall *Enigma* or els for a bare ieſt: but, leauing her in view of the letter againe to *Siluestro*, who (that the companie by his countenance ſhould not aime at his griefe) ſeeing them ſtill ſo hard in diſputation, demaunded of the Ladie *Panthia* what was the effect of their diſcourſe: ſhe willing to heare the queſtion they had in hand thoroughly decyded, told him they were ſetting downe what a true friend was, and now wanted his opinion, which (quoth *Panthia*) I entoyne you to ſet down. *Siluestro*, not curious, and the rather willing, for that he would driue away other fancies, requeſted the gentlemen to beare with him, ſith they could not deny the Ladie *Panthias* command, who ioyning with him in intreatie, *Siluestro* ſetled to diſcourſe in this manner.

Siluestroes diſcourſe of Friendſhip.

SOcrates whom *Apollo* himſelfe noted for a wiſe man, ſaid that Frendſhip is a communion of a perpetuall

will, the ende whereof is felowſhip of life, and it is framed by the perfect habit of a long continued loue, whereby wee may perceiue that there is a difference betwixt loue and friendſhippe, becauſe loue is a deſire of the thing loued, and the beginning of friendſhippe, but friendſhippe is an auntient and inueterate loue, wherin is moze pleaſure then deſire.

To loue (ſaith *Cicero*) is nothing els, but to bee deſirous to pzofit and pleaſure an other, without hope of recompence: foz otherwiſe friendſhippe would bee a méere marchandize which otherwiſe would bee as frée as charitie. *Socrates* alſo ſaide, that the ende of friendſhippe was, that of two ſoules one ſhoulde bee made in will and affection, and that none ſhould loue him ſelfe better then his friende. Foz there is a meane to be kept in all thinges but in conuerſing with a friend, in regard of whom this ought to be reſolued vpon, that hee is either wholie to bee forſaken, oz wholy to be truſted. What ſhall I hide from my friend ſaith *Homer*? Oz what letteth that I may not thinke my ſelfe alone when I am with him? Whereby it appeareth vnto vs, that a friend is a ſame ſelfe, and that who ſoeuer would take vpon him this title in regard of an other, hee muſt tranſfourme him ſelfe into his nature, whome he purpoſeth to loue, and that with a ſtedfaſt and ſetteled minde, ſo to continue foz euer. Hereof one of the ſeuen ſonges ſpeaking of him that loueth perfectlie, ſaith, That a friend liueth in an other mans bodie. Friendes therefoze ought of neceſſitie to haue a ſympathie, a condition and a conformitie of maners of deſires, of paſſions, of ſpeech, of ſtudies, of pleaſures, of inclinations, of intermiſſions, if they minde to profeſſe perfect friendſhip, whereby wee may eaſely geſſe that he which entertaineth many friendes, depziueth him ſelfe of the name of a true and ſtedfaſt friend, becauſe it is altogither vnpoſſible foz a man to faſhion him ſelfe to all patternes and to applie him ſelfe to all natures ſo diuers

uers in euerie one: especiallie that hee shall finde himselfe verie hardlie, like affected in all thinges, to one alone. Nowe after wee haue founde out such a disposition and conformitie in him that offereth him selfe to be our friend, wee must enter further into the knowledge of him, and sound the verie depth of his heart, that wee may bee certaine and sure of his good disposition. For to see outwardlie a resemblance of our maners and conditions, in an other is not to proue them such in deed without dissimulation, vnlesse they bee grounded vpon a good and vertuous nature, which is simple vpright and vnfeined. For otherwise wee see that many like to *Proteus* taking diuers shapes, are so subtile, that when they would curry fauour with any man to deceiue him, they disguise them selues as Camelions, fit for euerie humour. This is practised chiefelie by flatterers towardes great men, who will counterfait rather then they will not imitate the naturall vice of the Prince, so that assone as they euer see him laugh, they straight fall into a pleasant and merrie vaine. I remember we reade, that *Alexander* the great and *Alfonsus*, King of *Arragon*, hauing each of them somewhat a wry necke, this by nature, the other through reason, the Sycophants and Flatterers held their necks on the one side to counterfait the imperfectiõ. To the end therfore ỳ the sugred poyson of such fained friendes deceiue vs not, wee must make choise of an honest prudent and wise man, whose fedelitie, integritie, constancie, and liberalitie, as *Cicero* saith, is approued of euerie one, and whom wee shall perceiue to be led and possessed with the same zeale to vertue that wee our selues are, to the end wee may be ayded and furthered by them to all good and laudable actions. For as *Plato* saith, Friendship is giuen by nature for a helpe to vertue, not for a compagnion of vices. To this effect *Pythagoras* saith, It is not good to ioyne hands with euerie one. *Dicearchus* would also giue vs the same to vnderstand when hee saith, that wee must make all men our wel willers if it be possible, but

onely good men our friends, who are not obtained but after a long time, and that by vertue. And as when we passe by a bramble, and a burre that catcheth fast hold of vs, we cast it farre from vs, but contrariwise seeke for the Olive and Grape: so wee ought to seeke after their friendship that deserue it, whose minds haue sufficient matter in them, to cause them to be loued: but to forsake, yea to reiect such as are vnworthie, vicious, sensuall, and deformed, although they frowne vpon vs, because their conuersion corrupteth euery good nature. Therefore *Bias* said verie well, that a wise man receyueth not euerie one into his friendship. Hauing thus chosen him whome we desire to intertaine for our friend, and laide the chiefe foundations of Friendship vpon his agreement of manners with vs, and vpon his good disposition (which by diligent inquirie) before we can assure our selues or boast that we haue a true friend, wee must proue his stedfastnesse and constancy, and not trust to offers and promises, wherof men are prodigall now a daies. But this is cleane contrary to the duety of a true friende, whose propertie is to be sparing in speech, and prodigall in deeds, because great proffers are meete to be vsed to straungers, and good deeds towards true friends: Now to proue a friend, we must not stay till neede and necessity vrge vs, lest such tryal be not onely vnprofitable and without fruite, but also hurtfull and preiudiciall, because at such a time as necessarily requireth friends, we make tryall of him, who in trueth is no such man: but we are rather to gouerne our selues wholy with foresight, as we doe in the receipt of gold and siluer: for before we haue need to imploy it, wee consider if it be currant, that wee may be sure it will serue the time when necessitie requireth. To this effect *Theophrastus* saide we must proue straungers, to loue them, not loue them to proue them. Therefore albeit the true and right tryall of a friend is in aduersitie, as of fine gold in a fornace, yet that is to be vnderstood of him that is such a one in deed. For if we should expect the first tryal vpon our selfe in time

of

of certaine daunger, thereby to be assured, and out of doubt, if then he should faile vs, it would bring vs in great perill, so that we were better to trye him when wee stand not in need, pretending to him notwithstanding, a matter of some great importance: if then hee goe forwarde with a sound zeale and ready affection, we are assured of him against an other time: But if he stagger and doe it coldly, or turne away his face, and refuse it: besides that, wee haue no hurt and hindrance, we shall also gaine much by withdrawing such a friend gently, and by litle & litle from our table, and from our prosperity: alwaies wisely obserued, that his friendship be simply forsaken and no enmitie purchased: for it is not good or seemely to quarrell with him with whom we haue lined before time familiarly. Moreouer, we must note here, that tryall is to be made, in an honest, not in a wicked matter: for we must not doe as wee reade *Alcibiades* did, who being desirous to know whether he had so many friends as he thought he had, called them vpon a day, one of them after another into a darke place, and shewed vnto them the Image of a dead Lady, saying that it was a man whom he had killed, requesting their secrecie for the close couerance of the carkasse. But amongst them all, he found none but *Callias* that would consent to his intreatie. This kinde of proouing a friend maketh vs vnworthie of such a name, and occasioneth euerie good man to withdraw himselfe out of our friendship. If wee doe all thinges both good and bad for our friends (saith *Cicero*) such friendship may be called more truely a conspiracy of euil men, then a confederacy of good men. But as wee haue saide, we must gaine an other mans friendship by vertue, and not by vice, as also trye a friend in iust and reasonable causes: as if one be oppressed vniustly, if affliction and aduersitie follow hard at our heeles, if nede, pouertie, or any other humane accident betide vs, into which the best men commonly fall. After we are sure we haue a friend (which is very great riches) there is nothing that we ought to de-

ſire moze then to pzeſerue and kæpe him. And firſt the mutuall opinion which ought to be in euerie friend of the vertue of his compagnion ſerueth verie much foz this purpoſe. Foz as *Cicero* ſaith, the opinion of vertue is the fountaine of Friendſhip, and it is pzoper to vertue to make a conqueſt of mens hearts to dzaw them vnto it ſelfe and to pzeſerue their friendſhip. Next the Coniunction of manners and willes kæpeth backe all riots and contentions, when as the will and mind of the one ſhalbe declared, but the other pzeſently putteth to his helping hand to bzing it to paſſe. Thirdly, wee are to obſerue this firſt laive of Friendſhip inuiolable, not to require our friend to dw any thing that is not iuſt oz not in his power to perfourme, but to content our ſelues with the vſe and ſeruice of that which hee hath without ſeeking his hinderance, after the exampple of the induſtrious and painefull Bée, which dzaweth honie out of floures, and hurteth not the fruit. And aboue all thinges, wee muſt hold this foz a generall rule, that true and perfect Friendſhip ought to be frée as charitie is, from whence ſhée hath her beginning. I meane, that it ought toexercile it ſelfe not foz hire oz foz recompence, but onely foz his loue that is beloued of vs. Foz the one is pzoper to a friend, the other ſauoureth of a hireling. True it is that friends in theſe daies reſemble Crowes, which flie not but towardes thoſe places where there is ſome thing to fæde vpon: euen ſo commonly they viſite not mens houſes, except it be foz pzofit, neither reuerence a friend longer then they ſée him in pzoſperitie, oz may reape ſome gaine oz commoditie by him. But wee muſt ſhunne ſuch Paraſites that are but ſaluting and table friendes. Moze-ouer wee muſt delight in the companie and conuerſation of our friend, as in that wherein the moſt pleaſant and ſwéteſt fruit of Friendſhip conſiſteth: And foz want of this benefite hindered by diſtãce of place, friends muſt comunicate often by letters, thereby to ſhew that they liue in remembzance

byance one of another: For by the letter of a true friend, the ſpirite is refreſhed, the eye delighted, as with a moſt pleaſing obiect, friendſhippe is confirmed, and the minde ſatisfied and contented. Beſides, wee muſt haue our vertues, ſpirites, and acquaintance ſo common together, that nothing be hidden or ſecrete betwixt vs. Laſtly we muſt yéeld to our friend, all dueties and ſeruices of ſincere friendſhippe, and that in all honeſt and profitable thinges, according to right and iuſtice, which are the bondes and benefits of an holy loue, deſiring the like of him towards vs. aboue all thinges, his affliction, his aduerſitie, his miſhap, and euerie iniurie whatſoeuer offered vnto him, either by enuie, or fortune, ought to bee common to vs with him wherein we are to aſſiſt and helpe him with all ſuccour and ſweet conſolation, which is as ſoueraine and fit a remedie as can bee applyed vnto him, to mittigate his griefs and paſſions. Hereof *Phalereus* confeſſed verie well that hee had good experience when hee was baniſhed from his kingdom, ſéeing that his meeting with *Crates* the wiſe man, had taken from him all care and thought of his miſerie. Then if friendſhip can greatly diminiſh the griefs that commeth by aduerſitie, no doubt, but it can adde as much grace & pleaſure to proſperitie. We may affect (ſaith *Terence* the comicall Poet) all duetie whatſoeuer we owe to our friend, by ſuccouring him with foure thinges: with our perſon, with our goodes, with comfort and with counſell: which wee may more ſtrictly comprehend vnder theſe two dueties: of relieuing the neceſſitie of our friend, and of comforting him in his tribulation. Now becauſe what perfection ſo euer is in our friend, as likewiſe in our ſelues it cannot be but there will be alwaies ſome imperfection mingled therewith: (mens doings being neuer wõut ſome euil) we muſt not preſume to build ſuch a perfect friendſhip as ſhalbe frée of all vice. Therfore we muſt gently beare all wants & diſcõmodities of our friend & oftẽ-

times

times frame our ſelues to many paſſions, ſo they be not directly, but ſuch as proceede from the imbecillitie and frailty of nature. Neuertheleſſe againſt ſuch imperfections, we muſt in time conuenient, and to purpoſe, vſe free & gentle admonitions which are ſo neceſſary in friendſhip, and worthie of ſuch conſideration, that in my opinion nothing is more profitable. Now if it happen that ſome iarre or diſpleaſure fall betwixt vs, then is the time, then is the time wherein we ought moſt of all to ſtudie and labour how we may doe ſome profitable and honorable thing to our friend, and not hearken to ſlanderous tongues, which watch for ſome ſmall and light occaſion, to poure out the poyſon of diſcorde, thereby to rent and breake aſunder our good and true friendſhip. To ſuch Paraſites and ſcrap-gatherers at free-coſt feaſts, who ſeeke for nothing but their owne gaine, by the diſagreement of others, one muſt neuer giue eare, but driue them as farre from vs as they thinke to come neare us. And to the end we may bee the better affected and diſpoſed hereunto, we muſt often call to remembrance what benefit and happineſſe commeth to ſuch men as are linckeb together by true and vnfained friendſhip, as namely in thoſe affaires, at which we can not bee preſent our ſelues, the fidelitie of a true friend ſupplyeth the place. From whence we will draw this concluſion, that he which violateth friendſhip, oppoſeth himſelfe againſt the common ſuccour and aide of all men, and aſmuch as in him lyeth, ouerthroweth humane ſocietie. For wee can not doe all thinges our ſelues, and therefore friendſhips are ioined together that by naturall dueties one may profit another. Now conſidering that all the forenamed premiſſes are neceſſarie, and yet very hard and difficult to be obſerued and kept in true friendſhip, a man may eaſily iudge, that this ſo excellent a ſympathie and fellow-feeling of two friends, is very rare, and not eaſily found, and by a more forcible reaſon it followeth, that it is altogether vnpoſſible that many ſuch friends ſhould be linckeb together. So that whoſoeuer

soeuer goeth about pluralitie of friendes, can neuer attaine to a certaine and durable friendship. For it is a necessarie consequence, that he which entertaineth a new friend, cannot but diminish and waxe faint in affection in regard of his old, wherein he was setled. Yea how can he obserue al dutiful pointes of a stedfast friend, as wel in mutual conuersation and communication of all thinges, as in helping his friend in al his affaires: if hee haue many friendes to looke vnto, who may all stand in neede of him at the same time? It is certaine, that in seruing one, he would be wanting to the other, and peraduenture to both, whilest hee doubteth which to helpe first. But there is yet a further matter in it. Doe wee not take him for our enemy who is enemy to our friend? It is most certainly so, as the wise man *Chilon* verie fitly signified so much to one, who boasted that hee had neuer a foe: then hast thou neuer a friend quoth *Chilon*: seeing it is impossible by reason of the wickednesse of men, that two persons should liue in the worlde without enemies: whereupon *Plutarke* saieth, If thou seekest for a swarme of friendes, thou considerest not thou fallest into a Waspes neast of enemies.

Hereof it is, that histories when they set before vs examples of true and excellent friends, make mention only of two persons, as of *Orestes* and *Pilades*, both of them calling themselues by the name of *Orestes*, who was condemned to die, thereby to saue the life of his compagnion: neither was there any more then one *Ephemus* and *Eueritius*, and one *Damon* and *Pithias*, two of which, beeing condemned to die by *Dionisius* the tyrant of *Syracusa*, had their pardon graunted them, by reason of the constancie and stabilitie of friendshippe that was betwixt them and their compagnions, whereof they shewed this proofe.

The twoo condempned persons besought *Dionisius* to licence them to goe into the Countrey, that they might take some order for their housholde affayres,

before they died. The tyrant ſcorning this, aſked what pledges they would pawne for their returne, wherupon the two other willingly offred themſelues for pledges, and ſo ſix monethes ſpace being granted, they were ſet at libertie, when the end of this time drew nie, many mocked theſe poore caitiues, but they nothing aſtonied, made anſwere that they were certaine and ſure their friends would not in any caſe faile of their promiſe: and in deede they arriued the laſt day that was granted vnto them: whereat the Tyrant wondring, forgaue the condemned perſons, and praied them to receiue him for a third man into their friendſhip. So great force had vertue that it could pacifie choller and cruelſtie in his heart, whoſe vertue conſiſted onely in the daily habit of vice.

We read of a Letter written by *Pyſiſtratus* Prince of the *Athenians*, ſeruing for a notable example of the force of friendſhip, which oftentimes is greater then all conſanguinite. For hauing intelligence that his Nephew *Thraſillus* was of a conſpiracie againſt him, he wrote vnto him in theſe words, Nephew *Thraſillus* thou ſhouldeſt haue called to remembrance not that I brought thee vp in my houſe, that thou art come of my blood, that I haue cõmunicated my ſecrets with thee, that I haue giuen thee my daughter to wife with the halfe of my goods, but aboue all things, that I loued thee as a friend. Thou art become a traitor towards me, which I would neuer haue ſuſpected, conſidering that I neuer deſerued any ſuch thing at thy handes, and therefore I would gladly I had ſo much authoritie ouer my ſelfe, that, as I can ſhake of this alliance, ſo I could alſo falſifie our friendſhip, which I can neither do, nor determine of my fidelitie ſaued. For the conſanguinitie I haue with thee may be ſeparated, as being but within the veines, but the loue I beare thee cannot, ſeeing it is within the heart. A thouſand other examples of couples ioyned in friendſhip, are to be found in Hiſtories. In the meane time wee haue to note, that although we meaſure friendſhip here by the number of two,

two, yet our meaning is not to exclude others altogither. For we know that true charite extendeth it selfe vnto euerie one, that we are bound euen to loue & like our enemies, and to dw gwd to all: yet amongst the rest, we may chwse our friend, to loue and to be beloued of in perfection. Alwaies prouided, wee must labour by a thousand meanes and gwd dueties to get the loue of all men, and to follow the counsell of *Polibius* giuen to *Scipio Africanus*, that he should neuer depart from the publicke place of authoritie, before he had gotten vnto him self some new friend and wel willer. We haue hereof famous examples amongst the auntients. That great Romane Captain and Consull *Titus Flanius*, who deliuered and freed all *Gracia* from bondage, and in battell ranged discomfited *Philip* of *Macedonia*, is exceedingly commended of Historiographers, not onely because he was readie to pleasure euerie one, but also because hee toke such delight therein, that hee would alwaies remaine well affected euen to those whom he had once pleasured, as if he himselfe had receiued the benefit: insomuch that he was alwaies readie to dw them more gwd, whereby he shewed himselfe truely zealous of vertue, which is neuer inflamed with the hope of any earthly recompence, seeing the price and reward of a vertuous deed ought onely to be the dwing thereof. Therefore *Cicero* said verie well, that friendship is so excellent a thing, that it far excelleth all other transitorie contents.

Aretyno seeing that *Siluestro* ment thus abruptly to breake off his discourse, prosecuted it in this maner. A little to intermedle my selfe with this matter by your patience Gentlemen, giue mee leaue to say that a friendly admonition is an especiall point in friendship: for *Agesilaus* king of *Sparta* was woont to say, that hee liked verie well to be praised of those friends that would not spare to reprehend him, when he was blame woorthie: whome the Emperour *Traian* did seeme to imitate: who wrote to his maister *Plutarch* a Letter to this effect. I aduertise thee quoth hee, that henceforward I will not vse thy seruice to any other thing then to

saile mée what I haue to doe, and to forewarne me of those faultes whereinto I may fall: for if *Rome* take mee for a defender of her common wealth, I make account of thée as of the beholder of my life. And therefore if at any time I grudge or take displeasure at thy reprehension, take it not in ill part, for such choller procéedeth not of enuie, but of shame. But if wee wil admonish a friend, we must doe it with aduice, and obserue those circumstances that *Aristotle* setteth downe in his Ethickes, not to be bitter in reprehending. But with *Plato* to correct his friend *Speusippus*, by the example of his owne vertue: or by familiar speech, as *Zenocrates* did to *Polemon*: For although, saieth *Cicero*, an austere grauitie is auailable in admonition, yet it is not fit to be vsed in friendship, that admitteth not one angrie frowne. As thus, they were forward to prosecute their discourse, the company missed *Lacena*, whereupon halfe wearied with sitting so long after dinner, they broke off abruptly, and went to séeke her in the Garden. But the poore soule gotten secretly into her Closet, was musing vpon the contentes of *Siluestres* letter, finding it full of certaine precepts, but not coniecturing the certaintie of his mistical *Enigmaes*, so that at last, she fel with her selfe into these passions.

Doe Phisitions, *Lacena*, vse to prescribe one danger for their patients to auoid, and wilfully fall into the peril therof themselues. The Apothecary that knoweth the force of the confection, feareth to meddle with inuenomed potions. It is hard when the Goat fédeth vpon Wynt, or the Weare on the Briar leafe. These brute beasts only guided by force, yet are taught by nature to auoide what is preiudicial, and yet we which haue reason to limit our actions, runne headlong into those mishaps which wee see imminent. Of late I deliuered precepts to *Siluestro* to take héed of loue. And now, fondling that I am, I feare not to parley with affection: my Censure was contrarie to Venus, and yet I séeke to burne sacrifice at hir aultars: remember *Lacena*, that those auntient Philosophers whose experience vouched their sayings.

ings for Oracles haue in all precepts coueted to beate down in man that rebellious appetite, which is commonly called fancie, foreſeeing ſo many perilles to inſue by ſuch an vnruly paſſion in ſo much, that *Philoxenus*, wiſhing ſome plague might betide, or fall vpon the *Meſſenians*, prayed vnto the Gods, that their yong men might become vicious, and their virgins fall in loue. The greateſt reuenge *Venus* could do to *Diana*, was to force hir companion *Caliſto* to fall in affection with *Iupiter*, and the firſt ouerthrowe that fell vpon the Temple of Veſta, was an amorous deſire of libertie. The Senators of Rome, whoſe grauitie forced the Engliſh Knight *Brennus*, made a lawe for the honor of virginitie, when the good Emperour banniſht *Ouid* amongeſt the barbarous Getes of his wantonneſſe. How dangerous this furious conceit of affliction hath bene to all, let generall examples make manifeſt. *Ariadne* placed quietly, as a Prince, in a royall throne of maieſtie, was ouerthrowen by gazing too narrowly on the beautie of *Theſeus*. *Phillis* had ſtill poſſeſſed a Crowne, and a diademe, had not the wandring ſtraunger *Demophon* infortunately arriued within her territories, whoſe courteous, but diſſimuled fauours brought the poore Princeſſe to confuſion. Howe glorious and fortunate was the raigne of *Dido* that famous Queene of Carthage, vntill *Eneas* the Troian exile allured hir by ſugred promiſes to conſent to the ruine of her ſelfe & her kingdome. If then ſuch miſhappes proceede frõ loue ſweet *Lacena*, to withſtãd ſuch a paſſion, as draweth the mind into a labyrynth of confuſed miſeries: yet conſider with thy ſelf, that where *Venus* obtains no glorie *Hymeneus* is honored with feaſtes, and triumphs, though loue be as it is miſconſtrued, found preiudiciall, yet the ende which is, marriage is honorable. Truth *Lacena*, but as it is full of honor, ſo is it peſtered with infinite diſcommodities to counteruail euery content. *Pythagoras*, whoſe precepts haue euer ben holden for infallible cenſures, being requeſted to beat y

marriage of a kinswoman of his, excused him selfe in this maner. I was neuer desirous to go to such a feast, nor to go to such a funeral: iudging that it was all one for a woman to marrie a husband and to wed a coffin, that the houre of her marriage was the first step to griefe and miserie, which Martia the daughter of *Metellus* wisely considered, who being demaunded by her father why shée would not marrie *Iunius Secundus* his neighbor, sith the yong Gentleman was beautiful in bodie, valiant in feates of armes and martial discipline, eloquent in speech, of so notable parentage, which in possessions happie: for a good name, yea euerie way adorned with sundry vertues. I know quoth *Martia* al this, yet I had rather be mine owne, then his. The wise *Hypsicratea* in her widowhood had oft this saying in her mouth, that although the name of a wife were sweet and honourable, yet whosoeuer by experience did enter into the consideration of such a suppose, should finde it full of many great and intollerable burthens, that the vses of pleasure are set amongst the sharpe pricking thorns of care and disquiets, the multitude of children and the feare of their welfare, the imperfections of seruants, toile in domestical affaires are grieuous, but aboue, saith *Macrina* the wife of *Torquatus*, the insolent arroganey of a foolish and vnruly husband is vntolerable. *Hysponactes* entering into the thought of these premises, saith: That of one marriage onely two good daies are to be hoped for, namely the marriage day and the day of death. To whose opinion alludeth the saying of *Alexandreides*, that ỹ wedding day is the beginning of many euils: that in no estate fortune sheweth her selfe more incõstant in obseruing her promises then in marriage, because saith *Polybistor* there is not one man to be found, wherin is not some deceit or occasion of complaint giuen to the woman. Therefore merrely saith *Diphilus*, there are thrée naughtie beastes, a good Mule, a good Goat, and a good husband. Hereupon as I may lawfully coniecture, came the verdite giuen by *Salonina* the wife of *Cethegus*, who being demanded by some of her friends and acquaintance, why shée was so ouercharged

ged with continual ſorrowes, ſith her huſband was ſo honorably deſcended, ſo wealthie, ſo wel allied, and proſperous in his fortunes, ſhee onely ſhewing her foote, made this anſwere. Ladies you ſee that my ſhoo is very new & wel made, but none of you can tel whereabouts it pincheth mee. Wel, ſaid *Lacena*, thou haſt made a prettie inuectiue againſt marriage and loue, and yet fond fole art like to fall into both. Doeſt thou thinke if marriage were ſo great a miſchief, that *Auguſtus Ceſar* would when hee was Cenſor haue made ſo ſtrict a law againſt ſuch as kept themſelues vnmarried after twentie fiue yéres: how can it be, ſaith *Vlpianus* but mariage is pleaſant, ſith ſo many wiſe women haue entred into it with deſire, and ended it with content. *Zenobia* Quéene of *Armenia*, and wife to *Radamiſius*, béeing demaunded by *Tyridates* the King & vanquiſher of her huſband, what kinde of life ſhe liked beſt, anſwered marriage: for in that (quoth ſhe) may a woman win fame by obeying and liuing chaſte. The Princeſſe *Panthea* wife to *Abadatus* ſo wel beloued of King *Cyrus*, had oft this ſaying in her mouth, that there could no huſband be ſo bad, but would be an honor and content to a good wife. Then (*Lacena*) ſith in marriage there are contents ſufficient to counteruaile diſquiets, and that the ſweeteneſſe of ſuch a Roſe is as delightful as the prickes are noyſome, reſolue with thy ſelfe to crop the fruit of ſuch a trée, and in this reſolution let nothing ſinck in thy heart, nor ſound in thine eare but *Silueſtre*: and with that as one in an extaſie with the ioye of her owne conceit, flinging out of her cloſet, ſhe went into the Garden, where to ſeale vp her deſires with an *Omnæous* obiect, hée was ẏ firſt ſhée ſaw in the company. Who ſaluting her, ſaid: that her mother & the reſt, miſſing her preſence, were tracing through the arbours to finde her: and quoth he, whither I may attribute to Fortune as a thing by happie chance, or to fate as a thing growing of neceſſitie I know not, my eye is the firſt that hath diſcouered that they ſéeke, and ẏ my ſelfe aboue all other iewels deſire moſt to finde. *Lacena*, whoſe affection was ſuch, as ſhe ment to be plaine, made anſwere, that ſhe

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was glad that either fortune or fate was so fauourable, as to present him so fit to the quiet of his thoughts, for sir quoth she your letter receiued, and found so enigmatical, as hardly I coniecture the contentes: yet loue hath made me so good a scholler to pzie into your precepts that I answer, as your conclusion required, if your inward intent follow your outward attempt, that, my honor safe, Lacena remaines the assured friend of Siluestro: The gentleman hearing the fume of his desires granted, taking her by the hand, made promise to performe the deeds whatsoeuer he had protested in words, and with that Panthia, & the rest toke thē napping: whereupon Peratio at the first sight began thus to descant: you may see, madam Panthia, that loue is a loadestone, by the keeping of Siluestroes course, for we hauing sought Lacena, mist of our purpose, and he parting from vs in a melancholy vaine, hath as, directed by destinie, chanced on her company, a thing forepointed: and therefore not to be preuented, for loue is such a Lorde, as may not be resisted with armours, but enterteined with amours. Then, quoth Panthia, you suppose Siluestro, and my daughter Lacena are in loue: Suppose, madam, quoth Peratio: why haue you so ill an insight into affection, that you see not their fancies, which pure soules, they keepe as secrete, as fire in straw: At this, Panthia looking earnestly vpon her daughter Lacena, blusht, her sisters and the rest began to laugh, which Siluestro seeing, made answer, that Peratios coniecture was not greatly amisse, and therefore, seeing, that the company was so fitly mette, and the matter so happily motioned, he would intreate her good will, he might haue her in mariage: Panthia who was passing glad of this request, asked her daughter, if she had made any promise to Siluestro: Lacena, who ment to stād to her tackling, answered, she had, conditionally she might haue her consent. Thē quoth Panthia, as one wel cōtented with your choice, to morow shalbe ẏ mariage day, because the gentlemē shalbe witnesses at your wedding: Siluestro vpō this: made promise, & ẏ next morning accōpanied wᵭ the rest of his frieds was solemnly maried to Lacena.

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